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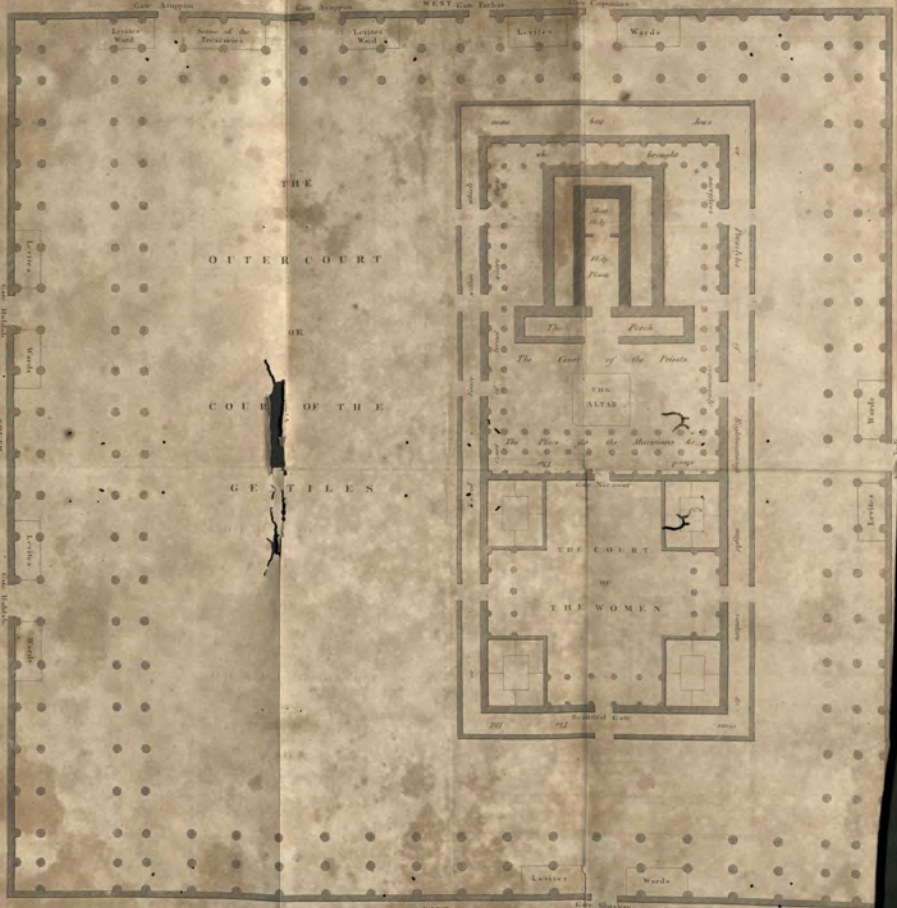
ANTIQUITIES

OF

THE JEWS.

A GROUND PLAN OF THE TEMPLE AT JERUSALEM ITS COURTS &c.

AS THEY WERE IN THE DAYS OF OUR SAVIOUR.



SCALE of CUBITS.

PLATE I.

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ANTIQUITIES

OF

THE JEWS,

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CAREFULLY COMPILED FROM AUTHENTIC SOURCES,

AND

THEIR CUSTOMS ILLUSTRATED

FROM MODERN TRAVELS.

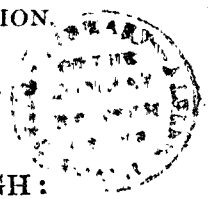
By WILLIAM BROWN, D. D.

MINISTER OF ESKDALEMUIR.

IN TWO VOLUMES.

VOL. I.

SECOND EDITION.



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PREFACE.

FEW subjects are more interesting to the Christian scholar than the antiquities and customs of the Jews. They gratify a laudable curiosity concerning a people who long made a conspicuous figure in history, and throw much light on the sacred oracles. Yet the information to be obtained has hitherto been confined, in a great measure, to a few; for the volumes which treat of them are either written in languages not generally understood, or are so large, as to be beyond the ability of many to purchase; or the subjects are explained in such a way, and accompanied with such quotations from the Hebrew especially, as to render the understanding of them either difficult or impossible. The design, therefore, of the following work, is to obviate these inconveniencies; and to present the reader with a considerable portion of information, in a simple form, and at a moderate expense.

On the laws of the Jews, the author derived much information from the large and learned work of Spencer "De Legibus Hebræorum ritualibus." And, on the wide field of Jewish customs, climate, productions, &c. besides his own collection of facts, which are given to their authors in their proper places, it would be injustice done to Harmer and Parkhurst, not to acknowledge the many facts and illustrations, with which they have enriched his volumes, although they have not been always distinctly acknowledged.

The ground plans of the temple, and its courts, have been constructed from the descriptions of these places, with the strictest accuracy; and in part ii. sect. 13, it is attempted to be shown (contrary to what is commonly understood) that the descriptions of Josephus and the Talmud perfectly agree.

Perhaps it may be thought by some, that the Hebrew words and phrases which appear in the following pages, might have been better omitted; but those who are conversant with the Hebrew language, and know the uncertainty of its pronunciation, will not only pardon, but be gratified by their insertion. It gives a certainty and satisfaction to the Hebrew scholar, which the mere exhi-

biting of them in English characters can never produce.

Should any take the trouble to compare this publication with Godwin's Moses and Aaron, and Dr. Jennings's Jewish Antiquities, (the books which are usually consulted,) they will find the line of research widely different. For while the plan of Godwin, which is very systematic and condensed, did not allow of great diversity of subject, and illustration; and Dr. Jennings, who commented on a part only of Godwin's plan, professes to despise Rabbinical learning; the author of the present publication has taken a wider range; has accepted, with gratitude, the labours of the Talmudical writers, in the absence of more authentic information; and has endeavoured to make the discoveries of science, and the information of travellers, subservient to the elucidation of his subject.

It is more than probable, that amidst such a variety of materials, he may have sometimes been mistaken as to the use he has made of them; but he can honestly say, that no pains have been spared to ascertain the truth, and to render the subject generally interesting to the Christian inquirer. Nay, he even in-

dulges the hope, that the present work may be acceptable to the posterity of Abraham, to whom the religion and usages of their fathers must ever be an interesting subject of inquiry.

Since the Antiquities of the Jews first appeared, the author has carefully revised the style of that work; corrected several inaccuracies; made the chain of argument in many places more perfect; and added such new facts as had occurred to him in the course of his reading. He is also happy to say, that, having perused Surenhusius's excellent edition of the Mishna, and several additional treatises of Maimonides and Abarbanel, all the information he had obtained from them, at second hand, by means of Lightfoot, and the other authors mentioned in the preface, has been completely confirmed. For the satisfaction, however, of his readers, he has enriched his notes with references to their writings, especially to the Mishna, as the most ancient and authentic record; but, owing to the uncertainty of the Hebrew pronunciation, the Latin titles only are given.

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Page 19, line 3, *for* cubic, cubic, *read* cubit, cubit.
42, note (a), *for* Skenii *read* Ikenii.
256, (b), lines 5, 8, 11, *for* name *read* nome.
316, line 23, *for* percussion *read* concussion.
371, 10, *for* Nanianzen *read* Nazianzen.
429, 23, *for* form *read* from his.
456, 19, *for* in it, *read* it in.

INTRODUCTION.

THERE has been, in every age, some family or nation which has been the repository of religion; but the most remarkable instance with which we are acquainted, is the family of Abraham. They were evidently under a particular providence, and highly distinguished by the Divine Being; for, besides the miracles which were wrought in their behalf, "to them," as the apostle speaks, "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and of them, as concerning the flesh, Christ came."[a] Thus were they a lamp, set up by Jehovah, to enlighten mankind; in order that, from Judea, as from a centre, his know-

[a] Rom. ix. 4, 5.

ledge and his fear might extend through the earth. Small, indeed, was that spot which the Jews inhabited, but it was admirably situated for the intentions of Providence. It was in the neighbourhood of Egypt and Phoenicia, the great trading nations of antiquity; and it touched upon, or had connexion with, Arabia, Assyria, and Persia, the keys to the whole of the eastern world. If the classical scholar, therefore, surveys with delight the states of Greece, and the territory of Rome, as the cradle of the arts, and the places where genius and valour shone with peculiar lustre; with much more pleasure ought the mind of the Christian to contemplate Judea, as the land of revelation, and the birth-place of the Saviour. Let us employ ourselves, then, in considering the antiquities and usages of this singular people; and begin with the tabernacle, as the foundation of that ritual, for which they were so distinguished.

ANTIQUITIES

OF

THE JEWS.

PART I.

THE TABERNACLE DESCRIBED.

THE court of the congregation, the tabernacle, and all the vessels connected with it, were constructed after the model which was shown to Moses on the Mount;[a] and the materials were furnished by the voluntary contributions of the Israelites,[b] in such abundance that Moses was obliged to restrain their liberality.[c] Nor were artists awanting to execute the work. For notwithstanding their degraded state, during so many years, in Egypt, they appear to have been well acquainted with the arts for which that country was distinguished, and to have had artists in every branch which was required for the erection of the tabernacle. Among these, Bezaleel and Aholiab were the most distinguished.

[a] Ex. xxv. 40; xxvi. 30. [b] Ex. xxv. 1—8; xxxv. 4—9.
[c] Ex. xxxv. 20—29; xxxvi. 4—7.

They were, therefore, selected to execute the most difficult parts of the work; and to superintend the operations of others:[a] for a number of persons of both sexes were required to prepare the materials, and make them up into the different articles.[b] How well they performed their respective tasks, will be seen in the following sections.

SECT. I.

Of the Court of the Tabernacle.

The Court of the Tabernacle.—Its length, breadth, position, pillars, sockets, and curtains. The altar of burnt offering. The laver and its foot.

THE court of the tabernacle was that inclosed space which surrounded the tabernacle, and the various things connected with it. It was an oblong of one hundred cubits by fifty,[c] situated due east and west; the particulars of the several sides of which were as follow: On the south side were twenty pillars, at the distance of five cubits from each other, so as to extend one hundred cubits in all.[d] These pillars were of brass; but they were filletted with silver, their chapiters were overlaid with silver, and the hooks, which were attached to them for hanging the curtains upon, were also of silver. Their twenty sockets, however, on which they stood, were only of brass,[e] and were fastened to the earth with pins of brass.[f] With respect to

[a] Ex. xxxi. 1—6; xxxv. 30—35; xxxvi. 1—3; xxxviii. 22, 23.
[b] Ex. xxxv. 10—19. [c] Ex. xxvii. 18. [d] Ex. xxvii. 10.
[e] Ex. xxxviii. 10, 17. [f] Ex. xxxviii. 20.

the height of these pillars and their sockets, we have no express information; but it is probable that they were about five cubits, since the hangings of the court were of that height.[a] So much, then, for the south side. On the north side, the length was also one hundred cubits, defined by twenty pillars, on twenty sockets, at five cubits distance from each other, and of the same kind, and height, as those on the south side.[b] The west end was only fifty cubits broad, marked out by ten pillars, upon ten sockets, at five cubits distance from each other, of the same kind and height as the former.[c] And the east end was only fifty cubits broad, defined by three pillars, on three sockets, on either side of the entrance; and of four for the entrance; making ten in all. Thus, the three pillars, at five cubits distance from each other, would mark out fifteen cubits on each side of the entrance, and leave twenty cubits for the entrance;[d] which had, as we have just now said, four pillars of the same kind, at five cubits distance from each other, on which to hang the curtain that inclosed the entrance.[e] Thus, around the inclosed space of one hundred cubits by fifty, there were sixty pillars of brass, filletted with silver, and standing on sixty sockets of brass, at the distance of five cubits from each other, five cubits in height, having their chapiters overlaid with silver; and silver hooks for the curtains, besides rings for the cords, which fastened all the pillars at the top, to secure them from every blast.

[a] Ex. xxxviii. 18. [b] Ex. xxvii. 11; xxxviii. 11.
[c] Ex. xxvii. 12; xxxviii. 12. [d] Ex. xxvii. 13—15; xxxviii. 13—15.
[e] Ex. xxvii. 16; xxxviii. 19.

The curtains which were suspended from these pillars, so as to form an inclosure round the sacred ground, next demand our attention. These were of fine twined white linen yarn,[a] five cubits broad, and extended one hundred cubits on the south side,[b] one hundred cubits on the north side,[c] fifty cubits on the west end,[d] and fifteen cubits on either side of the entrance on the east end,[e] making two hundred and eighty cubits of curtain of fine white twined linen in all; not so close, perhaps, but that the people might see what was passing within. But the curtain for the entrance was different from these. For, in place of being of plain white twined linen, it was of blue and purple, and scarlet, and fine white twined linen, twenty cubits long, and five cubits broad;[f] with cords to draw it either up, or aside, when entered by the priests.[g]

Such were the dimensions and appearance of the court of the tabernacle of the congregation. With respect to its furniture, we read of two pieces only; viz. the altar of burnt offering, and the laver and its foot. As for *the altar of burnt offering*, it was made of shittim wood, or the black acacia, a tree of low stature, which grows in those parts of Arabia Deserta where the tabernacle was built. The original word comes from a root which signifies "despised, hated, or persecuted," and may perhaps lead us to see the reason why this wood was alone employed about the tabernacle. For,

[a] Ex. xxvii. 9; xxxviii. 9, 16.
[b] Ex. xxvii. 9; xxxviii. 9.
[c] Ex. xxvii. 11; xxxviii. 11.
[d] Ex. xxvii. 12; xxxviii. 12.
[e] Ex. xxvii. 14, 15; xxxvii. 14, 15.
[f] Ex. xxvii. 16; xxxviii. 18.
[g] Ex. xxxix. 40.

being of no repute, in comparison of many other trees, it was the fitter emblem of Him who was despised, hated, and persecuted while he tabernacled on earth; and of his gospel and followers that are ridiculed and despised by the men of the world. This altar of burnt offering was five cubits long, five cubits broad, and three cubits high, wholly overlaid with brass, and having four horns at the corners, of the same materials. It was hollow within, with a grate of net-work of brass, to support the fire, and the grate had four rings, by which to carry it when necessary. The altar, also, had four rings at the sides, to receive the staves of shittim wood overlaid with brass, which were intended for carrying it; and to it belonged the necessary appendages, of pans to receive the ashes, shovels to put the ashes into the pans, basins to hold the blood, the meat and the drink offerings, pots to seethe what required seething, and flesh-hooks to turn the pieces of the sacrifices, while they were consuming.[a] This altar was placed in a line, between the door of the court, and the door of the tabernacle, but nearer the former;[b] and was afterwards covered with broad plates of brass, made of the two hundred and fifty censers of Korah and his company, to warn the Israelites not to rebel against the constituted authorities.[c] It was upon this altar that the fire which came from before the Lord, to consume the sacrifice at Aaron's consecration, was carefully preserved.[d] As for the *laver and its foot*, it was placed between the altar of

[a] Ex. xxvii. 1—8; xxxviii. 1—7.
[b] Ex. xl. 6, 29.
[c] Num. xvi. 37—40.
[d] Lev. ix. 24.

burnt offering, and the door of the tabernacle; and was made of the brass of the looking-glasses of the women, who assembled at the door of the tabernacle of the congregation. [a] We are not informed, however, of its size or shape, but it appears to have been large, since it was for the priests to wash at, while engaged in the duties of the tabernacle. [b]

SECT. II.

The Tabernacle.

Its boards; their length, breadth, and number; the sockets on which they stood; the length, breadth, and height of the tabernacle: difficulty as to its breadth examined. The plates of gold which covered the boards; its beautiful under-covering; its upper covering of goats' hair; the way it was put on; the covering of rams' skins dyed red; covering of badgers' skins. Subdivision of the tabernacle into holy and most holy; the dividing curtain with its pillars and sockets. The furniture of the holy place, viz. the altar of incense, table of show-bread, golden candlestick. Furniture of the most holy place, viz. the ark with its contents, the mercy-seat, the cherubim; inquiry into their probable meaning. The place in the court where the tabernacle stood; time of its erection; its consecration; gifts offered by the princes at the dedication of the altar. Quantities of gold, silver, and brass, which were used in the tabernacle and its court; the present value of the whole. Spiritual reflections.

THE first thing worthy of notice in the tabernacle of the congregation, [c] are the boards with which it was surrounded. These were of shittim wood, each ten cubits long, and a cubit and a half broad, but their thickness is not mentioned: [d] Lightfoot

[a] Ex. xxxviii. 8.
[b] Ex. xxx. 18—21; xl. 30—32.
[c] Ex. xxxiii. 7.
[d] Ex. xxvi. 15, 16; xxxvi. 20, 21.

says nine inches,[a] and others four fingers. Each board had two tenons for fixing it in the sockets on which it was to stand;[b] and their numbers were as follow:—On the south side, were twenty boards, which, at a cubit and a half each, would reach thirty cubits.[c] On the north side, were twenty boards, which would also extend thirty cubits.[d] On the west end, were six boards, which would extend nine cubits;[e] and two more at the two corners, making eight in all, on the west end.[f] But, on the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, whose chapiters and fillets were overlaid with gold, and their hooks of gold, standing on five sockets of brass.[g] Thus were there forty-eight boards around the south, north, and west sides of the tabernacle, mortised at the foot, by two tenons each, into ninety-six sockets of silver, each a talent in weight.[h] These sockets were fastened to the ground with pins of brass;[i] which pins, Josephus says, were a cubit long;[k] while at the top, the two boards, at the south-west and north-west corners, were coupled to the adjoining ones by a ring;[l] and the rest were joined together by bars of shittim wood, overlaid with gold, in the following way:—The south and north sides, and the west end, had five bars each,[m] but what the length of these bars was is not particularly said. The middle ones, indeed, on the

[a] Gleanings from Exodus, sect. 32. [b] Ex. xxvi. 17; xxxvi. 22.
[c] Ex. xxvi. 18; xxxvi. 23. [d] Ex. xxvi. 20; xxxvi. 25.
[e] Ex. xxvi. 22; xxxvi. 27. [f] Ex. xxvi. 23—25; xxxvi. 28—30.
[g] Ex. xxvi. 37; xxxvi. 38. [h] Ex. xxvi. 21—25; xxxvi. 24—30.
[i] Ex. xxvii. 19; xxxviii. 20. [k] Antiq. III. 6.
[l] Ex. xxvi. 24; xxxvi. 29. [m] Ex. xxvi. 26, 27; xxxvi. 31, 32.

different sides and end, are distinctly stated to have been the whole length, or thirty cubits on the south and north sides, and ten cubits at the west end; and they were probably sunk into the boards, and ran along a groove from end to end, at five cubits from the ground. But the other four bars either went half the length of the sides and end, two of them making a whole length, through gold rings at the bottom, and the other two a whole length through gold rings at the top; or else they were of the whole length of the sides and end, like the middle bars; two of them passing through gold rings that were fastened to the top of the boards, on either side; and the other two passing through gold rings at the bottom of the boards, on either side.[a] In this manner were the boards of the tabernacle set up. They comprehended a space of thirty cubits in length, and ten in height, but the width is uncertain: for the six boards at the west end, of a cubit and a half each, reached only nine cubits; whereas the common opinion is, that it was ten, and some even think that it was twelve. It is easy to see, however, that each of these opinions must depend, entirely on the supposed thickness of the two boards, that were added to the corners. Perhaps the following observations may reconcile the difference. We have already seen, that there were six boards, of a cubit and a half each, at the west end, which extended therefore nine cubits. Let us suppose that the other two boards, which are mentioned for the corners, were also a cubit and a half broad each, these would reach other three cu-

[a] Ex. xxvi. 28, 29; xxxvi. 33, 34.

bits, making the outside of the tabernacle twelve cubits, as some have stated it. But it is natural to think, that the two boards at the corners, although not broader, would be thicker than the rest, being the connecting boards of the sides with the end. In place, therefore, of supposing them four fingers thick, like the rest, let us suppose them to have been double that thickness. This would give them sufficient strength to receive the bars, which fastened the boards of the sides, and the end of the tabernacle; and would leave half a cubit within, at each side, to make up the cubit that was wanting. Thus the six boards, which are mentioned in Scripture, would extend nine cubits, and the two half cubits, which we have supposed, would make up the ten cubits, that are commonly assigned as the width of the inside of the tabernacle.

It is added, that the whole of the boards were overlaid with gold, by which I understand, that both their sides, inside and out, were completely covered with thin plates of that precious metal.[a] What a magnificent appearance, therefore, would these boards of the tabernacle present! A space of thirty cubits long, ten high, and ten wide within, or twelve on the outside, surrounded by boards of shittim wood completely overlaid with gold, and standing on ninety-six massy sockets of silver, of a talent, or one hundred and twenty-five pounds troy each! Dr. Lightfoot has computed, that each of these talents would form a wedge of thirteen and a half inches high and half a cubit square,[b] and at five shillings an ounce, would be worth L.375

[a] Ex. xxvi. 29; xxxvi. 34. [b] Gleanings from Exodus, sect. 33.

sterling; making thereby the whole weight of the ninety-six talents to have been twelve thousand pounds troy; and their value, in our money, to have been no less than L.36,000 sterling.

But these formed only a part of the magnificence of that wonderful tent: for we must next consider its beautiful covering. This was composed of ten curtains of fine twined linen of white, and blue, and purple, and scarlet, with cherubim of cunning work; each curtain twenty-eight cubits long, and four cubits broad,[a] making two hundred and eighty cubits of curtain in all. These were joined in the following way:—1st, Five of them were joined together, curtain to curtain, by fifty loops of blue at each of the selvages, fastened by fifty taches or pins of gold; and, 2dly, The other five were joined together, curtain to curtain, in the same way.[b] It is somewhat difficult, however, to ascertain how these twice five curtains, when coupled together, were laid on the tabernacle; whether they were laid along the roof and sides, from east to west, and joined in the middle of the roof in that direction; or thrown across, from north to south, and joined in that way. We shall best understand this, by seeing which of the ways will suit. Let us suppose them, then, in the first place, to have extended from east to west, and to have been joined together, along the roof, in that direction. The boards to be covered were ten cubits high on each side, and ten cubits over the roof, making thirty cubits from ground to ground. But the ten cur-

[a] Ex. xxvi. 1, 2; xxxvi. 8, 9.
[b] Ex. xxvi. 3—6; xxxvi. 10—13.

tains, when joined side to side, and laid from east to west, would make forty cubits; for each curtain was four cubits broad. Here then we have a waste of ten cubits, or five cubits on each side, more than were necessary to reach from ground to ground. And, as there would be a waste on the two sides, so there would be a want at either end. For the south and north sides, joined to half of the west end, would be each thirty-five cubits, viz. thirty cubits as the length of each side of the tabernacle, and five cubits as half the width of the end, whereas the length of the curtains was only twenty-eight cubits. It is evident, then, that the two pieces of curtain, containing five curtains each, could not be joined along the middle of the roof, from east to west. They must, therefore, have been thrown across from north to south. And even then, although there would be abundance as to length, from east to west, they would want a cubit from the sockets on either side, on the north and south. For we saw, that the boards and roof reached thirty cubits across, from ground to ground, whereas the curtains were only twenty-eight cubits in length; but that may have been intended to prevent them from rotting at the foot, by damp from the ground. Indeed, the whole of the difficulty lies, in the ten curtains being joined together, into two pieces of five curtains each: for, that there was enough of curtain to cover the whole tabernacle, even including the entrance, will be obvious from the following calculation.

The ten curtains, of twenty-eight cubits each, made two hundred and eighty cubits; and these multiplied by their breadth, which was four cubits,

made one thousand one hundred and twenty superficial cubits of curtain to cover the tabernacle. But the south side of the tabernacle was thirty cubits long, by ten cubits high, consequently its superficial measure was . . . 300 cubits.

The north side was the same measure	300
The roof was the same measure .	300
And the west end was ten cubits high by ten or twelve broad, say twelve; these make . . .	120
Making the whole equal to . .	1020

superficial cubits; and leaving one hundred cubits either for the door of entrance, which was ten cubits broad by ten cubits high; or to make the curtains hang more full around the tabernacle. The latter is the more probable supposition, for there is a distinct hanging mentioned for the door of the tabernacle, and of the same materials as the rest. It was hung on the five pillars formerly mentioned. Its dimensions are not stated, but it must have been sufficient to cover the entrance, which was ten cubits broad by ten cubits high, or one hundred superficial cubits.[a]

Thus have we described the inner and most beautiful covering of the tabernacle; let us next attend to the curtains of goats' hair which defended it from the weather. These were eleven in number, each thirty cubits long, and four cubits broad:[b] and were made into two pieces; the one of five curtains by themselves, and the other of six curtains by themselves:[c] but how they were spread

[a] Ex. xxvi. 36, 37; xxxvi. 37, 38. [b] Ex. xxvi. 7, 8; xxxvi. 14, 15.
[c] Ex. xxvi. 9; xxxvi. 16.

over the tabernacle is the difficulty. The following seems to be the most probable account. Suppose the piece of six curtains to have been destined for the east end of the tabernacle, it would lie thus:—Four of the curtains, being each four cubits wide and thirty cubits long, would, when sewed together, and thrown across the tabernacle, cover sixteen cubits of the length of the roof and sides, reaching down to the sockets of the foundation; while the other two curtains, that were sewed to them, would serve as a double covering to the door, or entrance, as enjoined in Exod. xxvi. 9; because it was not defended by boards, like the sides and other end. Thus have we seen how the piece of six curtains was probably disposed of. Let us next see how the piece of five curtains was applied. As the tabernacle was thirty cubits long, and only sixteen of these, together with the door, were covered by the piece of six curtains, it would require three and a half curtains more, each four cubits broad, to be sewed together, to cover the remaining fourteen cubits. The west end would require one curtain; and the remaining half curtain, to make up the five, was intended to overlap the curtain at the end,[a] in order the more effectually to screen the ark, and the mercy-seat, from the injuries of the weather. We now perceive the reason why the eleven curtains were sewed together into two pieces. For, the one piece of six curtains, made a double covering to the door, and extended sixteen cubits along the roof and sides; and the other piece of five curtains, covered the remaining fourteen

[a] Ex. xxvi. 12.

cubits of roof and sides, and the west end; and they were connected together by fifty loops, and fifty taches of brass,[a] when laid on the tabernacle. Yet a difficulty still remains, viz. how the curtains at the ends were made to fit? There was, indeed, enough in both places, since the superficial extent of each end was ten cubits in height, by ten in breadth in the inside, or twelve without, (supposing the boards at the corners to have been a cubit and a half wide,) which would make them one hundred and twenty superficial cubits; and each of the curtains was thirty cubits in length, by four in breadth, or one hundred and twenty superficial cubits. But it is not easy to see how they could be put on without cutting: for they were only four cubits broad, or eight cubits when sewed together, while the ends were each ten cubits square. It is likely, then, that the curtain for the west end, and the two curtains for the east end, or entrance, before they were sewed to the other curtains, would each of them be cut into three lengths of ten cubits, and joined together by the sides, so as to make them twelve cubits wide; that they might thus be the requisite depth of ten cubits from the top to the bottom, and twelve cubits from side to side. Such, then, appears to have been the nature of the covering of the cloth made of goats' hair. And it will be noticed, that as the curtains of goats' hair were thirty cubits long, while the linen curtains under them were only twenty-eight, this hair-cloth covering would reach a cubit lower, all around, than the linen covering, and thereby defend it

[a] Ex. xxvi. 10, 11; xxxvi. 17, 18.

completely from the weather.[a] In other words, it would descend on each side till it reached the silver sockets of the foundation.

Still, however, a very important part was wanting. For it must have been noticed that the roof of the tabernacle, so far as described, was perfectly flat, which would have rendered it pervious to every shower. It was therefore necessary that a sloping roof, of some kind or other, should be formed to throw off the rain; and this was accomplished by a double covering—1st, Of rams' skins, dyed red; and, 2dly, Of badgers' skins, as our translators give it, or the skins of the תחש *tehesh*, whatever species of animal that may have been:[b] unless we explain it, not of an animal, but of a colour, as all the ancient versions do. Thus the LXX. throughout render it ὑακινθος, and ὑακινθινος; Jerome, hyacinthus and hyacinthinus; Aquila, Symmachus, and Theodosian in Exod. xxvi. 5, render it ἰανθινα, violet-coloured: and the Jewish traditions make it blue. According to these, therefore, this uppermost covering was not of badgers' skins particularly, but of skins dyed azure, or sky-blue, from whatever animals they were taken. Thus there were three coverings for the door, two for the sides, and four for the roof.

Hitherto we have attended only to the external appearance of the tabernacle. Let us now enter that sacred tent, and examine its apartments and furniture. It does not appear, from any express passage of Scripture, in what proportions the interior of the tabernacle was divided. But as Solo-

[a] Ex. xxvi. 13. [b] Ex. xxvi. 14; xxxvi. 19.

mon's Temple, of sixty cubits in length, was divided into two parts, of forty and twenty, the first for the holy, and the second for the most holy place;[a] so it has commonly been believed, that the thirty cubits in length, in the tabernacle, were divided into similar proportions, of twenty cubits for the holy, and ten for the most holy. Thus, the holy place would be twenty cubits long, ten wide, and ten high; and the most holy place would be ten cubits every way. The division between the two places was formed by four pillars of shittim wood, overlaid with gold, like the pillars at the door of the tabernacle, two cubits and a half distant from each other; only they stood on sockets of silver, in place of sockets of brass:[b] and on these pillars was hung a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim of cunning work.[c] It is not said whether the holy and most holy places had the earth for their floor, or a floor of boards; but it is likely that they had the latter. It is evident, however, that neither the holy, nor most holy places, had any window. Hence the need of the candlestick in the one, for the service that was performed in it; and the darkness of the other would create reverence, and might perhaps have suggested the similar contrivance of the Adyta in the heathen temples.

But let us attend to the furniture which they contained. In *the holy place*, were three objects worthy of notice, viz. the altar of incense, the table for the show bread, and the candlestick for the

[a] 1 Kings vi. 17, 20. [b] Ex. xxvi. 32; xxxvi. 36.
[c] Ex. xxvi. 31—33; xxxvi. 35.

light. As for *the altar of incense*, it was made of shittim wood, and completely covered with plates of gold. It was a cubic in length, a cubic in breadth, and two cubits in height; the horns, at the corners of it, being also of the same materials. And it had a crown, or ornamented cornice, of gold, round about; and four rings of gold, under the crown, for the staves which carried it from place to place; which staves were also of shittim wood, overlaid with gold.[a] It was on that altar that incense, compounded of equal parts of stacté, onycha, galbanum, and frankincense,[b] was commanded to be burnt every morning and evening, during the time of the trimming of the lamps; and its position was in the middle of the house, before the vail.[c] On the north side of the altar of incense, or on the right hand of the priest as he entered, and looked to the most holy place, stood *the table for the show bread.*[d] It was also made of shittim wood, overlaid with gold; and was two cubits in length, a cubit in breadth, and a cubit and a half in height, having a crown or ornamental cornice round about; a border of an hand-breadth further out, above the crown; and a second crown or ornamental cornice above the border.[e] Thus its real dimensions were two cubits and two hand-breadths in length, a cubit and two hand-breadths in breadth, and a cubit and a half in height. It had four rings of gold for the staves which carried it; which staves were also of shittim wood, over-

[a] Ex. xxx. 1—5; xxxvii. 25—28. [b] Ex. xxx. 34—38.
[c] Ex. xxx. 6—10; xl. 26, 27. [d] Ex. xxvi. 35; xl. 22, 23.
[e] Ex. xxv. 23—25; xxxvii. 10—12.

laid with gold; and it had dishes, spoons, covers, and bowls attached to it, all of pure gold.[a] It was on that table that they set the show bread on the sabbath; and replaced it with other loaves on the following sabbath.[b] The only remaining article of furniture in the holy place was *the candlestick for the light;* which stood on the south side,[c] or on the left hand of the priest, as he entered that sacred apartment. It was of beaten gold, and consisted of the following parts:—1st, The foot of the shaft, which might either have had three feet, or a circular base, for no particular shape is mentioned. 2d, That part of the shaft which was above the base, and below the first pair of branches. It was ornamented with the appearance of bowls, knops, and flowers. 3d, The first pair of branches, which went out from the shaft, ascending in the form of a semicircle, to support two lamps; and adorned with the appearance of an almond, a knop, and a flower, three times repeated. 4th, A knop on the shaft, to divide the first and second pairs of branches. 5th, The second pair of branches for other two lamps, of the same form as the first pair. 6th, Another knop on the shaft, to divide the second and third pairs of branches. 7th, A third pair of branches, for other two lamps of the same shape as the former. And, 8th, The top of the shaft, on which was another lamp, making seven in all. These, with their snuffers and snuff-dishes, were made of a talent, or one hundred and twenty-five

[a] Ex. xxv. 26—30; xxxvii. 13—17. [b] 1 Chron. ix. 32.
[c] Ex. xxvi. 35; xl. 24, 25.

pounds Troy, of pure gold;[a] and at four pounds sterling the ounce, would have been worth six thousand pounds sterling. These lamps were kept burning, with pure beaten olive oil, morning and evening.[b]

Having thus seen the articles worthy of notice in the holy place, let us enter *the Most Holy*, and examine the things for which it was remarkable. These were three; the ark with the things contained in it, the mercy-seat, and the cherubim. *The ark* was a chest of shittim wood, overlaid within and without with pure gold. Its dimensions were two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. It had a crown, or ornamental cornice of gold round the top; and had four rings of gold for the staves, to carry it; two of the rings being on either side of the ark, in which the staves, which were of shittim wood, overlaid with gold, always remained, but drawn so far towards the vail, as to allow the ark to stand at the wall of the apartment.[c] Into that ark were put, by divine appointment,—1st, A golden pot, containing an omer of the manna with which the Israelites were fed in the wilderness; to be kept as a testimony of that wonderful event.[d] 2d, The testimony, or tables of the covenant.[e] And, 3d, Aaron's rod that budded.[f] And in the side of the ark, was a place where Moses enjoined that a copy of the whole law should be kept.[g] *The*

[a] Ex. xxv. 31—39; xxxvii. 17—24. Num. viii. 2—4.
[b] Ex. xxvii. 20, 21. Num. viii. 1—4.
[c] Ex. xxv. 10—15; xxxvii. 1—5. [d] Ex. xvi. 32—34. Heb. ix. 4.
[e] Ex. xxv. 16—21. Deut. x. 1—5. Heb. ix. 4.
[f] Num. xvii. 6—11. Heb. ix. 4. [g] Deut. xxxi. 24—26.

mercy-seat appears to have been a covering to the ark; or, at least, it was of such a size as to fit the covering of it exactly: for it was two cubits and a half in length, and a cubit and a half in breadth; of pure gold; and was set above upon the ark.[a] As for *the cherubim*, these were figures of a singular appearance, each having four heads, viz. the face of a calf, the face of a lion, the face of a man, and the face of an eagle: all attached to a human body with four wings, and four hands under the wings, and standing on feet resembling those of a calf or ox.[b] They were made of pure beaten gold, two of their wings covered their bodies, and the other two were extended over the mercy-seat; while their faces looked inward and downward upon it. It was from between these, that Jehovah promised to meet the Israelites as their lawgiver and covenant God, and to deliver the commandments which he might think proper to give them.[c]

Few subjects have given rise to more various opinions than the probable meaning of the cherubim; but the most generally received are the three following: either, that they were hieroglyphics of the Trinity, as they appear in the works of creation, providence, and redemption; or that they represented the character and office of the ministers of religion; or were descriptive of the general history of the church.

The *first*, which makes them hieroglyphics of the Trinity, is the opinion of the Hutchinsonians, or followers of the late John Hutchinson, Esq. of

[a] Ex. xxv. 17—21; xxvi. 34; xxxvii. 6.
[b] Ezek. i. 5—14. [c] Ex. xxv. 18—22; xxxvii. 7—9.

Oxford; and, as it is the most uncommon, it requires the fullest explanation. With respect to creation, then, the faces of the cherubim, according to them, form an epitome of the most distinguished tribes; for the bull is the head of the tame and graminivorous animals, the lion of the wild and carnivorous, the eagle of the winged tribes, and man of the rational. So that, when the whole are combined together, it is equivalent to saying, in symbolical representation, that the three-in-one God made them all. But, if you descend, say they, from creation to providence, you will see the same signs, equally expressive. For, what are the three great agents which God employs, for moulding the sluggish and inactive earth, into all those innumerable forms which it is constantly assuming? Are they not the solar fire, light, and air? And what could, hieroglyphically, represent them better, than the figures before us? Are not the horns, the curling locks on the forehead of the bull or ox, and his relentless fury, descriptive of the appearance and dreadful effects of fire? Are not the shining eyes, tawny goldlike colour, flowing mane, and resistless strength of the lion, descriptive of the velocity and irresistibility of light? And is not the lofty skimming of the eagle peculiarly characteristic of air in motion? Nor ought the fourth face, or that of a man, to be overlooked; for it naturally indicates, that the constant operation of these principles is not, as some have asserted, the blind operation of a blind chance, but the constant result of wisdom and intelligence. Such is their explanation of the faces of these cherubic figures, as referring to the works of the Trinity in creation and

providence. Let us next see how they apply them to the kingdom of grace, where, if possible, say they, they are more expressive still; for they were instituted immediately after the fall, when the plan of mercy was first made known, and are descriptive of the interest which each person of the Trinity took in the work of redemption. Accordingly, is not the first person of the Godhead called in Scripture a consuming fire,[a] whose hieroglyphic, as we have seen, is the face of an ox or bull? Is not the second person as frequently called the light,[b] whose hieroglyphic, as we have seen, is the face of a lion? And is not the common name, by which the third person is designed, that of spirit, or air in motion, whose hieroglyphic, as we have seen, is the eagle? But what, it may be asked, are we here to understand by the fourth face, or the face of a man? This seeming difficulty, according to them, really appears to confirm the whole. For it is worthy of remark, say they, that in the cherubim the heads of the lion and the man were not only united to the common neck of the figure, as all the others were, but were next to each other,[c] to show that the second person in the Trinity should not only be truly God, but truly man; that he should be both God and man in one person. So much, then, for the faces of these extraordinary figures. Their other parts are explained by them in the following manner:—They had each four wings, two of which covered their feet, to show that the ways of the Godhead are often but imperfectly understood by

[a] Deut. iv. 24. Heb. xii. 29.
[b] Luke ii. 32; John i. 9; viii. 12; ix. 5. [c] Ezek. i. 10; xl. 18, 19.

mortals; and two were extended, to show that these sacred persons are in every place, beholding the evil and the good. Under the wings, on the four sides, were the hands of a man, to show that all that happens under the four quarters of heaven, is either performed or permitted by infinite wisdom. And the feet, resembling those of a calf or ox, which we have seen was the hieroglyphic of the first person in the Trinity, serve to show, that every event which happens on this earth, is in consequence of, and in subservience to, the Father's gracious intentions to sinful man: so that all the actions of the Trinity in creation, providence, and the kingdom of grace, are resolvable into, and dependent on this, as their only firm and proper basis. Such, according to the Hutchinsonians, appears to have been the original intention of these apparently strange figures. They were intended to represent to our first parents, and their posterity, the ever-blessed Trinity in covenant to redeem a guilty world, by uniting the human nature with the second person. Accordingly, the word "cherub" כרוב is evidently compounded of כ a particle of resemblance, and רוב which signifies "the Majesty;" thereby intimating, that they were meant to be a representation of the Divine Majesty, in their revealed character of the three-in-one God.

In confirmation of the above reasoning, a new interpretation is given of Gen. iii. 24, where the cherubim are first mentioned. For, instead of representing them as angels, sent to prevent our first parents from eating of the tree of life, they are made emblems of the divine mercy; remarking

that the words which our translators render "a flaming sword," literally mean "a flame, a sword;" which last word is not applied to a sword exclusively, but to any cutting instrument whatever, as a knife, or any other sharp-edged weapon. And should the meaning of these emblems be asked, they answer, that as the cherubim were the representations of the Trinity, especially as appearing in the plan of redemption, so these were intended to represent sacrifice; by which the knowledge of Christ's intended atonement was to be kept alive in the world; viz. the *knife*, to shed the innocent victim's blood, and the *flame*, to consume it as a sacrifice for sin. In this point of view, the subsequent phrase of "turning every way to keep the way to the tree of life," will naturally refer to those symbols as the means which God used to lead men, by the general observance of sacrifice, to the real atonement during the period between the fall of man and the death of Christ. In farther explanation of this opinion, it is remarked, that the position of these symbols ought not to be overlooked; for God set them (the original word signifies that he set them in a tabernacle or tent) on the east, or, according to them, on the east side of the garden of Eden; in order that believers, in approaching the sacred tabernacle, might have their backs turned to the rising sun, which God foresaw would but too generally become the object of idolatrous worship[a]. It is indeed worthy of observation, that the tabernacle of the congregation[b],

[a] Ezek. viii. 16, Job xxxi. 26—28. [b] Exod. xxvii. 13.

and the temple of Jerusalem, were situated in the same way:[a] and the Hutchinsonians consider it as not unlikely, that the preservation of, and regard for, those sacred symbols, were the characteristics of the worshippers of the true God in the primitive ages; and that the neglect of them, and the adoption of others in their stead, was the origin of all that wickedness which in the end destroyed the antediluvian world. "I do not pretend to determine," says Parkhurst, who is one of the defenders of this hypothesis, "whether this same sacred tabernacle was preserved by Noah in the ark, and remained in the family of Eber, till the descent of the Israelites into Egypt, and was brought up by them from thence, when they were called upon to take possession of the promised land; but it is certain, from Exod. xxxiii. 7, 8, 9, compared with Exod. xvi. 33, 34, and 1 Sam. iv. 8, that the Israelites had a tabernacle sacred to Jehovah, before that which was erected to Moses."[b]

Such was the original meaning of the cherubim, according to this interpretation. They were representations of the Trinity in the parts they took in the plan of redemption, and making the works of creation and providence evidently subservient to that great end. Wherever, therefore, these cherubim appear in the Old Testament, the espousers of this opinion endeavour to show, that they are uniformly applied to the sacred Trinity, with the

[a] Ezek. xlvii. 1.

[b] See farther on this subject in Hutchinson's Works; President Forbes's Thoughts on Religion; Spearman's Inquiry after Philosophy and Theology; Bates's Inquiry into the occasional and standing Similitudes of the Lord; Jones's Essay on the First Principles of Natural Philosophy; and Parkhurst's Lexicon, on the word כרוב.

single exception of the case of Tyre, which, on account of the protection it gave to commerce, is termed in Ezekiel xxviii. 14, "the anointed cherub that covereth."

The second opinion concerning the cherubim is, that they were intended to describe the character, and office, of the ministers of religion; who, being possessed of delegated power, are commissioned by the Trinity to beseech men, in their stead, to be reconciled to God. Hence, as there was one placed at each end of the mercy-seat, so do prophets and apostles, the priests under the law, and the ministers of religion under the gospel, all unite in this great and important work; looking down, like the cherubim, to the mercy-seat, as the ground of their own acceptance with God, and the place to which they are commanded to direct their hearers. Nor are they represented as destitute of qualifications for their important office, as ambassadors of Christ. For they are said to have the face of a lion, to denote their boldness in the cause of the gospel; the face of an ox, to denote their patience and perseverance; the face of a man, to express their wisdom, prudence, and compassion; and the face of an eagle, to point out their penetration into divine things, their elevated sentiments, and heavenly deportment. They are full of eyes before, to enable them to look to the throne for direction and assistance; behind, to qualify them to feed and defend the flocks over which the Holy Ghost hath made them overseers; and within, to lead them to attend to the motions of their own hearts. In the book of Revelations, especially, they are said to have six wings; two of which cover their faces in token of their humility; two cover their feet that the

imperfection of their services may not appear; and with two they fly with cheerfulness and alacrity on their Master's service. In short, they are said to rest neither day nor night, but to celebrate perpetually the praises of God, to show that their hearts are in their work; and that they delight to practise what they are commissioned to teach. Such is the interpretation of the cherubic figures when applied to the ministers of religion.

The third and last opinion which we shall mention, is that which considers them, when spoken of in the New Testament, as descriptive of the church from the coming of Christ till the end of the world. Thus, the face of a lion is supposed to describe the boldness, and courage, of the apostles, and other teachers of Christianity in the first century. The face of an ox, their patience and perseverance, from the beginning of the second century, till the time of the Reformation, in the sixteenth century. The face of a man, that general knowledge, and acuteness of reasoning, which would characterize the defenders of Christianity between the Reformation and the Millennium. And the face of an eagle, that clear perception, elevated affection, and active spirit, which should eminently distinguish the friends of religion in that happy age.

Thus have we seen the most generally received opinions concerning the cherubim. The subject is confessedly intricate: but one leading idea runs through all the interpretations; namely, that they have evident reference to the plan of redemption; for they are allowed to be descriptive, either of its divine authors, its divinely-commissioned human instruments, or its general history.

But, leaving here the subject of the cherubim, and with them the interior of the sacred tent, let us return to the court of the tabernacle, to notice, that the particular place in that court in which the tabernacle was situated, seems to have been not in the middle, but considerably toward the west end of the court. For, in the first place, the altar of burnt offering, and the space required for the priests and the sacrifices, seem to countenance such an opinion: and, secondly, the like position was afterwards observed with respect to the temple.

In this manner have we attended to every thing that is remarkable in the structure, and furniture, of the tabernacle and its court. It was erected in the wilderness of Sinai, on the first day of the first month, of the second year after the Israelites came out of Egypt, or eleven months and a half after that important event;[a] and, when erected, the tabernacle, and all that was therein, were anointed[b] with an oil compounded of the following ingredients; viz. pure myrrh five hundred shekels weight, sweet cinnamon two hundred and fifty, sweet calamus two hundred and fifty, cassia five hundred, and a hin of oil olive. And it was particularly enjoined, that none should be made like it, nor was any individual to put it upon his body: but whether that injunction meant, that no second quantity should be made, or that none should be made for ordinary purposes, is uncertain. One is led to suppose, from the receipt for making it being so minutely described, and from the specific declaration that it should be a holy anointing oil unto the

[a] Ex. xl. 17. [b] Ex. xl. 9—11.

Lord, throughout their generations, that the prohibition was intended rather to prevent it from being applied to common purposes, than to prevent it from being made, as occasion required, for the service of the sanctuary.[a] But, besides the anointing with oil, every part also was sanctified by blood;[b] and the altar of burnt offering, especially, was sanctified by sacrifices during seven days,[c] while rich donations were given by the princes of the tribes, for the service of the sanctuary.[d]

But, since the whole of the court, the tabernacle and its furniture, were then completed, it may be proper to notice the quantities of gold, silver, and brass, which were used in the formation of it. The *gold* that was employed, weighed twenty-nine talents, and seven hundred and thirty shekels,[e] or eighty-seven thousand seven hundred and thirty shekels, allowing three thousand shekels to the talent; and, at L.4 the ounce, was equal to L.175,460 sterling. This was used in finishing the holy and most holy places.—The *silver* was one hundred talents, and one thousand seven hundred and seventy-five shekels; being a bekah or half shekel for each of the six hundred and three thousand, five hundred and fifty males of Israel, above twenty years of age, when they came out of Egypt;[f] and its destination was as follows. The hundred talents were employed for the ninety-six sockets round the foundation of the tabernacle, and the four sockets of the pillars which separated between the holy and

[a] Ex. xxx. 22—33. Lev. viii. 10, 11.
[b] Heb. ix. 21. Ex. xxiv. 6—8.
[c] Ex. xxix. 37. [d] Num. vii. 1—88.
[e] Ex. xxxviii. 24. [f] Ex. xxx. 11—16; xxxviii. 25, 26.

most holy places.[a] And the one thousand seven hundred and seventy-five shekels which remained, were employed for hooks for the pillars, overlaying the chapiters, and filletting them.[b] The whole value of which silver, at 5s. the ounce, and three thousand shekels to the talent, was equal to L.37,721, 17s. 6d. sterling.—The *brass*, or rather copper, which was used, (for brass is a modern factitious metal, composed of copper, zinc, and lapis calaminaris,) was seventy talents, and two thousand four hundred shekels, with which were made the sixty sockets, for the pillars round the court of the tabernacle, the brazen altar of burnt offering, with all its vessels, the sockets for the five pillars at the door of the tabernacle, and all the pins of the tabernacle of the court;[c] for it will be recollected, that the laver and its foot were not made of this brass, but of the polished brazen mirrors of the women. Now, these seventy talents, and two thousand four hundred shekels of brass or copper, making two hundred and twelve thousand four hundred shekels in all, if valued at 1s. 3d. the pound avoirdupoise, would come to L.414, 16s. 3d. Thus the whole value of the metals, used for the tabernacle, was L.213,596, 13s. 9d. sterling; independently of the value of the wood, the curtains, the laver and its foot, the high priest's official dress, the clothes of the priesthood, and the workmanship of the whole. So that, altogether, it cannot be valued at less than L.250,000 sterling. Such a quantity of the precious metals is an evident indication, that although the Israelites were for a long time oppress-

[a] Ex. xxxviii. 27. [b] Ex. xxxviii. 28. [c] Ex. xxxviii. 29—31.

ed in Egypt, they were not poor. And it is not difficult to explain the sources of their wealth: for they had the profits arising from their numerous flocks and herds; the gains of their various trades, in which, from the erection of the tabernacle, they appear to have made great proficiency; and the accumulation of both of these, during the two hundred and fifteen years, which they resided in Egypt; which are quite sufficient to account for their wealth, without laying much stress (as some have done) on the jewels of silver, and jewels of gold, which they borrowed (ישאלו *Ishalu*, asked, demanded, requested) of the Egyptians.[a]

We cannot conclude this account of the tabernacle and its furniture, without adverting to the spiritual reflections which they might excite in the minds of pious Israelites; for the apostle tells us, that they were "a shadow of good things to come." The curtains, then, around the court, might teach them a holy reverence for divine things. The altar of burnt offering pointed to the perfection of the Messiah's sacrifice; and the laver taught them the necessity of regeneration, and of daily application to that fountain, which was opened in the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. The tabernacle in general, where Jehovah condescended to reside, was a type of the body of the Messiah, in which, as in a tent, he tabernacled while on earth. The silver sockets, which formed the foundation, might remind them of those important doctrines on which all evangelical religion is founded; and, by being

[a] Ex. xi. 2; xii. 35, 36.

made of the half shekels which were exacted of every male in Israel, they were calculated to show the personal interest, that *each* should take in religion and its worship. The outer covering of goats' hair might point out the unattractive appearance of religion to the men of the world; the beautiful under-covering might indicate its glory as seen by the saints; the covering of rams' skins dyed red might remind them of the efficacy of Messiah's blood, as a hiding place from the wind, and a covert from the tempest; while the covering of badgers' skins, which (the Jewish traditions say) was blue, might point to the heavens, that true tabernacle which God had pitched, and not man. Nor was spiritual instruction less to be derived from entering the sacred tent. For, in the holy place, the table of show bread was a constant acknowledgment of God, as the giver of every temporal blessing; the candlestick, with the lamps, pointed to the seven spirits of God, whence all spiritual illumination proceeded; and the altar of incense taught them the efficacy of prayer, when offered up from a pure heart, and perfumed with the incense of the Messiah's merits. Nor were the instructions, which might be derived from the most holy place, less important. For the veil, which separated the two apartments, not only indicated the partition wall, which divided the Jews from the rest of the world, and was taken away by the death of Christ; but also that veil, which still conceals from mortal view the place of God's peculiar residence. The tables of the law were an instance of God's condescension to his chosen people; the rod that budded, was emblematical of the unrivalled honour and unfad-

ing glory of a greater than Aaron; and the pot of manna deposited in the ark, typified the hidden manna, of which all the saints are partakers, while travelling through the wilderness of this world. Nor could they overlook the mercy-seat, as pointing out the divine goodness to offending sinners; and the cherubim of glory, which, by looking down to that propitiatory, represented the delight of the Trinity in this their work of mercy and love.[a]

Here we might naturally enter upon an examination of the appointment of Aaron's family to the priesthood, the pontifical habits, the official dresses of the ordinary priests, the consecration of the Levites to the service of the sanctuary, and all the ritual which was appointed for the tabernacle; but these will come to be considered with more propriety, after we have examined the structure of the temple.

[a] See some useful observations on the tabernacle, its furniture, and journeyings, in Barnardus Lamy. Lib. iii. cap. 3, 4, 5, 6, 11; lib. iv. cap. 2, sect. 1—6; and Leusden's Philologus Hebraeo-mixtus, Dissert. 38.

PART II.

THE TEMPLE DESCRIBED.

On this part of our subject, it will save much repetition, and preserve a greater degree of unity, if we advance at once to the days of our Saviour, and consider the temple as it then stood; comparing it, as we go along, with the former stages of that noble edifice. For this purpose, we shall 1. Consider the square space, which was commonly known by the name of the Mountain of the Lord's House, with its walls and gates;—2. Every thing that was remarkable in the court of the Gentiles;—3. The Hil, or Sacred Fence, which divided the court of the Gentiles from the other courts;—4. The court of the women;—5. The court of Israel;—6. The court of the priests;—7. The temple of Solomon, strictly so called;—8. The temple, after the captivity;—9. The external appearance of the temple of Herod;—10. The porch of that temple;—11. The holy place;—12. The most holy place;—and 13. The various chambers which were attached to the temple.

SECT. I.

The Mountain of the Lord's House.

Its inclosing wall, and the surrounding objects. Mount Moriah, its situation, meaning of the name, dimensions of that part of it which belonged to the temple, in cubits and English acres: a traveller's

account of it. The wall which surrounded the Mountain of the Lord's House; its height; the gates in it, viz. Shushan, or the King's gate, the gates of Huldah, Asuppim, Parbar, the gate Coponius, the gate Thedi: the origin of their names; their size and situation; the number of porters stationed at each. The tower Antonia, its situation, size, and use. The principal objects which were seen from each of these gates, viz. The valley and brook Kidron, Mount of Olives, (a Sabbath day's journey ascertained,) Bethany, Bethphage, Gethsemane, Bethesda, the King's gardens, Pool of Siloam, Tophet, the Potter's Field, Millo, Mount Zion, the royal buildings, the causeway from Zion to the temple, Calvary, the holy sepulchre, the rock that was rent, the city of Jerusalem: a particular description of all these.

In attending to the map of Jerusalem, there are three eminences which particularly attract our notice: Acra, on the north, on which the city was built; Zion, on the south, where was the palace, or city of David; and Moriah, in the middle, but inclining to the east in such a manner as that all of them formed a right-angled triangle, of which Moriah is the right angle.[a] Of all these eminences, Acra was originally the highest, but it was much levelled by the Asmonoean princes, on account of the injuries which the worshippers, when going to the temple, received from a fort which was built upon it,[b] and the rubbish was taken to help to fill up the valley that lay between it and the temple.[c]

[a] Many commentators, trusting to the common translation of Psalm xlviii. 2, have placed Zion on the north of Jerusalem: but this is contrary to its geographical situation, as seen by travellers, and is not countenanced by a more accurate examination of the original. For the original runs thus: "Beautifully extended, the delight of the whole land (of Canaan) is Mount Zion; on the north side of it is the city of the great king;" meaning Jerusalem, which lay directly north of Zion.

[b] Prideaux's Connexions, A.A.C. 168, 142.

[c] Josephus's Antiquities, xiii. 6; War, vi. 6.

The first notice we have of Moriah in history, is in Genesis xxii. 2, where God commanded Abraham to sacrifice his son upon it. Its name, however, is differently explained by commentators; for some make it to signify "The Lord will be visible," in allusion to what was experienced by Abraham before he left it, or to Christ, who was afterwards to be seen upon it: and others, "the instruction of the Lord," either because it was the best informed portion of the land of Canaan with respect to religious knowledge, being under the government of Melchisedec; or because from thence, under the Mosaic economy, the law went forth for the instruction of Israel. The most literal meaning, however, of *Moriah*, or *Meriè*, מוריה, is the "myrrh of Jehovah," or, "the bitterness of Jehovah;" but how to explain it of the mountains around Jerusalem is not so easy. Perhaps it referred either to the productions for which the country around Jerusalem was famed, "the myrrh of Jehovah" meaning, in the Hebrew idiom, excellent myrrh; or to some warlike expedition before Abraham's time, in which the country had been ravaged, and griefs of no common kind had been occasioned; the bitterness of Jehovah meaning, in the same idiom, "a very great bitterness." Yet, whatever truth there may be in either of these suppositions, the fact is certain, that the bitterness of Jehovah, God-man the mediator, was afterwards experienced on these very mountains: for the garden of Gethsemane, in which he suffered such dreadful agony, was on one of them; the places where he was mocked, scourged, and condemned, were on another; and Calvary, where (while crucifying him) they offered him wine mingled with

myrrh,[a] was on a third. For though the term Moriah was afterwards confined to the individual hill on which the temple was built, it originally comprehended the several mountains which are round about Jerusalem. Hence, God said to Abraham, [b] "take thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

On the division of Judea among the twelve tribes, it so happened, that small as the space upon the top of Moriah was, it became the property of two tribes; for the greatest part of the courts was in the portion of Judah; and the altar, porch, holy, and most holy places, were in the portion of Benjamin. In its original state, the summit of Moriah was unequal, and its sides irregular; but it was a part of the ambition of the Jewish kings to have it levelled and extended;[c] insomuch that, during the second temple, it formed a square of five hundred cubits,[d] or three hundred and four yards on each side, allowing, as is commonly done, 21.888 inches to the cubit. But as a space of so many cubits, or yards square, conveys but an imperfect idea of quantity to an English reader, it may be proper to change it into English acres. Let me remark, then, that the whole five hundred cubits square, at the rate of 21.888 inches to the cubit in length, or 479.064544 to the square superficial cubit, are equal to nineteen English acres, fourteen poles, twenty-eight yards, and five feet: an extensive foundation, indeed, for

[a] Mark xv. 23. [b] Gen. xxii. 2.

[c] Lightfoot's Prospect of the Temple, chap. i.

[d] Mishna, Tractatus de Mensuris Templi, cap. ii. sect. 1.

that noble structure; and divided, as we shall afterwards find, into the following parts:

	A.	R.	P.	Y.	F.
The court of the Gentiles contained	14	1	29	13	2
The wall between the court of the Gentiles and the Sacred Fence	„	„	25	21	4
The Sacred Fence	„	3	2	20	4
The wall between the Sacred Fence and the court of the women	„	1	17	20	4
The court of the women	1	1	22	21	3
The wall between the court of the women and the court of Israel	„	„	8	7	4
The court of Israel	„	1	28	16	6
The court of the priests	1	1	39	28	2
Making in all	19	0	14	28	5

Almost the whole of this space was arched under ground, to prevent the possibility of pollution from secret graves;[a] and it was surrounded by a wall of excellent stone, twenty-five cubits, or forty-seven feet seven inches high; without which lay a considerable extent of flat and gently-sloping ground, which was occupied by the buildings of the tower Antonia, gardens, and public walks.[b] The following is the appearance it presented to Maundrell, in the year 1696.—"On the 8th of April," says he, "we went to see the place where we were told the palace of Pilate stood; but upon this spot is now only an ordinary Turkish house, from the terrace of which there is a full view of the place

[a] Lightfoot's Prospect of the Temple, ch. i. [b] Ibid. ch. ii.

where the temple stood; and this is the only prospect of it that is allowed; for whatever Christian goes within the borders of this ground, must forfeit either his life or his religion. A fitter place for an august building could not be found in the whole world. It lies upon the top of Mount Moriah, opposite Mount Olivet, the valley of Jehoshaphat lying between. It was about five hundred and ninety of my steps in length, and three hundred and seventy in breadth. In the middle of the area, now stands a mosque of an octagonal figure, which is said to be built on the ground, where formerly stood the holy of holies." The mosque alluded to is the mosque of Solomon, which is minutely described by Chateaubriand [a] and Capt. Light.[b]

According to the above account of Maundrell, if we were to deduct the five hundred cubits, or three hundred and four yards square above mentioned, as the space inclosed by the high wall of twenty-five cubits, it would leave two hundred and eighty-six yards by sixty-six, or eighteen thousand eight hundred and seventy-six square yards, for the tower Antonia, gardens, and public walks; and would be equal to three English acres, one rood, four poles, twelve yards. But having said thus much concerning the Mountain of the Lord's House, in general, let us next attend to those gates in the outer wall, and the adjoining buildings, whose names and situations are familiar to the Jewish scholar.

We shall enumerate them in their order, begin-

[a] Travels in Greece, Palestine, &c. vol. ii. p. 111—121.
[b] Travels in the Holy Land, 1814, p. 155.

ning at the *east*, for that was the principal entrance to the temple; probably to teach the Jews, by turning their backs on the rising sun when they approached God, that the idolatry of the heathens, which consisted much in the worship of that luminary, was an abomination in his sight. [a] And on this side of the outer wall, there was only one gate, which was named Shushan, or the King's Gate. [b] The reason of its being named *Shushan*, or Shushen, שושן, was, because the city Shushan, the capital of Persia, [c] was portrayed upon it: first, that they might remember their captivity, and the cause of it, so as to be prevented from falling again into idolatry: and secondly, that they might remember the feast of Purim, or of Lots, [d] which was first established in that city, to commemorate their deliverance from the plot of Haman. The other name, or *the King's Gate*, [e] was given, not as some have thought, because the Jewish kings commonly made their entrance through it when they went to the temple, (for that was made by the opposite one on the west, as we shall afterwards see,) but because Solomon, the king, built it, and the rest of the wall on that side, at an extraordinary expense, [f] raising the foundation four hundred cubits, or seven hundred and twenty-nine feet seven inches, from the bottom of the deep valley of Kidron, by means of large stones, twenty cubits, or thirty-six feet five inches long, as Josephus informs us, [g] and

[a] Job xxxi. 26, 28. Ezek. viii. 16, 17. See also Skenii Dissert. Theolog. tom i. dissert. xiii.

[b] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 3.

[c] Esther i. 5.

[d] Esther ix. 26.

[e] 1 Chron. ix. 18.

[f] Antiq. xv. 11.

[g] Antiq. xx. 9.

six cubits, or ten feet ten inches high ;[a] so as to be on an equality with the rest of the surface; and thus giving a considerable space, to what was commonly called the outer court, or court of the Gentiles.[b]

This east gate, like all the other gates in the outer wall, was twenty cubits, or thirty-six feet five inches high, and ten cubits, or eighteen feet two inches wide.[c] Nor are those who have read Josephus's History of the Jewish War, v. 5, to imagine that this is erroneous. For his thirty cubits high, and fifteen cubits wide, take in not only the gate itself, but also the tower on the top, and the

[a] When Captain Light visited Jerusalem in 1814, some of these large stones seem to have been remaining: for when describing the Turkish Aga's house, which is built on the spot where the house of Pontius Pilate formerly stood, he says, p. 157, "what attracted my observation most, were three or four layers of immense stones, apparently of the ancient town, forming part of the walls of the palace."

[b] It would appear that the ancients delighted in building with large stones; for in the ruins of ancient buildings, they are often to be found. To instance one only:—Mr. Wood, in his *Ruins of Palmyra and Balbec*, states particularly of the latter, that the stones which compose the sloping wall are enormous. To the west, the second layer is formed of stones which are from twenty-eight to thirty-five feet long, by nine feet in height. Over this layer, at the north-west angle, there are three stones which occupy a space of one hundred and seventy-five feet and a half, viz. The first, fifty-eight feet seven inches; the second, fifty-eight feet eleven inches; and the third, fifty-eight feet, and each of these is twelve feet thick. These stones are of a white granite, with large shining flakes like gypsum, immense quantities of which lie under the city, and in the adjacent mountain; and quarries of which are open in several places, especially on the right, as you approach the city. There is still lying, he tells us, in this last place, a stone hewn on three sides, which is sixty-nine feet two inches long, twelve feet ten inches broad, and thirteen feet three inches thick. What an immense labour would the quarrying, cutting, and laying of these occasion!

[c] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 3.

ornamental work on either side: so that the gates in the outer wall were still of the same dimensions as we have given them, from the Mishna; but there were also a tower of ten cubits high over each, and an ornamental work of two cubits and a half on either side, which Josephus, in his History, adds to the gate.—It may be remarked, that this was the only gate, of all those in the outer wall, which had a lower tower than the rest. For while the rest had towers of ten cubits, it had one only of six: and the reason was, that the priest who burnt the red heifer, on the Mount of Olives, might thereby be able to look over it upon the temple; for so the Jews conceived the command in Num. xix. 4, bound him to do, when he sprinkled her blood.[a] Further, this gate stood not in the middle of the east wall, as one might have expected, but considerably towards that end of it which pointed to the north: so that the whole length of the wall, which was five hundred cubits, is supposed to have been divided into two unequal spaces, of three hundred and forty cubits to the south of the gate, and one hundred and sixty cubits to the north of it. The reason of this unequal division was not from choice, but from necessity; in order to make the gate directly in front of the temple. For the place where the brazen altar stood, having been fixed by divine appointment,[b] and the mountain not allowing an equal space on every side of it; they were forced to build the temple so, as to stand in its proper parallel with

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 4.

[b] 2 Sam. xxiv. 18; 1 Chron. xxi. 15, 18, 28, 29, 30; xxii. 1; 2 Chron. iii. 1.

the altar, and to plan the courts in such a manner, as best suited the space they had to occupy. Thus, instead of having the temple in the middle, and the court of the Gentiles in equal divisions around, the greatest space was on the south, the second on the east, the third on the north, and the smallest on the west.[a] It only remains to add, that, in Solomon's Temple, this and all the other gates in the outer wall, were of wood overlaid with plates of brass.[b]

Having examined the east gate, let us move along the outer wall towards the *south*, and examine the gates which were on that side. They were two, and were commonly called *the gates of Huldah*, or *Huledè*, חולדה,[c] probably from the prophetess of that name, who is mentioned in 2 Kings xxii. 14; for her memory was held in veneration among the Jews, and they used to say that she was the only woman, and Jehoiada, the high priest, the only man[d] who were ever buried within Jerusalem, except the house of David. The size of these gates, as we have already mentioned, was twenty cubits, or thirty-six feet five inches high, and ten cubits, or eighteen feet two inches wide in the opening: but, including the towers at the top, and the ornaments on the sides, they were thirty cubits, or fifty-four feet eight inches high, and fifteen cubits, or twenty-seven feet four inches wide. Their position in the wall was at equal distances from the end and from each other: so that, as the wall was five

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 1.
[b] 2 Chron. iv. 9.
[c] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 3.
[d] 2 Chron. xxiv. 16.

hundred cubits, they divided it into three portions, of one hundred and sixty-six cubits and two-thirds, or nine hundred and twelve feet each, and gave admittance into the largest side of the court of the Gentiles.

Having examined the gates in the east and south sides of the outer wall, let us next turn to the *west:* and here Josephus[a] says, there were four, viz. The two gates of Asuppim, the gate Parbar, and the gate Coponius. The two gates of *Asuppim*, אספים, *Asephim*, or Collections, were so called, because part of the treasures of the temple was deposited in chambers situated between them. Nor is it difficult to find out how much ground these chambers occupied. For the first of the gates was ninety cubits from the south end of the wall, and the second was one hundred and eighty; consequently the treasure chambers, including the porters' lodges at the gates, were the difference between these two, or ninety cubits in length. With respect to the places to which the gates of Asuppim led, we learn from Josephus,[b] that the first gate led in a south-west direction to the city; and the second to Millo, directly west, which was situated at some distance before this wall of the temple, and in the point where the three hills, Moriah, Acra, and Zion, met each other. Passing the gates of Asuppim, we next come to *the gate Parbar*, or *Phereber*, פרבר, on the same side. It was ninety cubits northward of the second Asuppim, or two hundred and seventy from the south end, and consequently almost in the middle of the wall. It derived its name from its situation and

[a] Antiq. xv. 11. [b] Antiq. xv. 11.

use; for it led, like the second Asuppim, to the *suburbs*, (which the word Parbar signifies,) or to Millo, which lay in the suburbs of the city, between Acra, Zion, and Moriah.—The last of the gates on this side, was *the gate of Shallecheth*,[a] *Sheleket*, שלכת, or *of Coponius*.[b] It was directly opposite to the east gate already described; and, consequently, like it, divided the wall into two unequal portions, of three hundred and forty cubits towards the south, and one hundred and sixty towards the north. Its first name, which signifies *a-casting*, seems to be derived from the road which King Solomon cast up, or raised through the deep valley, which separated Mount Zion from Moriah, to facilitate his entrance to the temple. Accordingly, this was the ordinary gate by which he and the subsequent kings made their entry to that sacred edifice.[c] Its other name Coponius, which the Jews write קיפונוס, *Kiphunus*, was probably given to it by Herod, in honour of Coponius, the general of the horse; who was sent by Augustus to be ruler of Judea, at the same time that Cyrenius was made governor of Syria: for his coming to Judea was nearly about the time when Herod had finished the beautifying of the temple.

Thus have we examined three sides of that wall, which surrounded the Mountain of the Lord's House. It only remains that we consider the fourth. On the *north* side there was only one gate, which was called *Thedi*, טדי, situated at an equal distance from either end of the wall.[d] It

[a] 1 Chron. xxvi. 16.

[b] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 3.

[c] 2 Chron. ix. 4.

[d] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 3.

signifies *privacy* or *obscurity*, probably because it was a private gate belonging to the priests; or because it was little frequented, on account of the insolence of the Roman soldiers in the tower Antonia; or, lastly, because the prospect, on that side of the temple, was much obscured by the hill Bezetha.

Such were the gates on the several sides of the outer wall; and, it is worthy of remark, that in the division of the porters mentioned in 1 Chron. xxvi. there are several appointed to each gate. Thus, at the east gate, six of Shelemiah's sons were stationed (verses 14, 17.)—On the south, at the two gates of Huldah, were four of the sons of Obededom (verses 15, 17.)—On the west, other four of the sons of Obededom stood at Asuppim (verses 15, 17.)—two of the sons of Hosah and Shuppim at Parbar (verses 16, 18.) and four of Hosah's and Shuppim's sons at Shallecheth, or the gate which led to the king's causeway (verses 16, 18.)—The gate Thedi on the north side, was committed to Zechariah, the eldest son of Obededom (verses 2, 14.) Such were the appointments of the porters at the several gates; but, before we dismiss the subject, we ought to notice the tower *Antonia*.

This was a strong square building, adjoining to the north-west corner of the outer wall; which, with the buildings around it, was two furlongs, or a quarter of a mile in circumference. It stood on a high rock of fifty cubits, and was itself forty, having a turret at each corner; but those next the temple were much higher than the rest, in order to overlook it; the farthest removed being only fifty

cubits, and the nearest seventy. It had piazzas, or covered walks, on all sides, and elegant apartments within, so as to make it at once both a castle and a palace.[a] It was originally used by Hyreanus the First, and his successors, as a place of residence, and as a deposit for the sacred vestments, and while thus used, it was called *Baris* (Βαρις); but when Herod repaired and beautified it, he changed its name to *Antonia*, in honour of his deceased friend Mark Antony. During the reigns of Herod and his son Archelaus, the sacred vestments still lay in that tower, under the care of the priests; but when the Romans deposed Archelaus, they took them into their own keeping, and converted the tower into a garrison; for which, from its strength and situation, it was excellently calculated. The manner of keeping these sacred vestments was as follows. They were ordinarily deposited in a particular chamber, under the joint seals of the high priest and the treasurers of the temple. Whenever, therefore, they were required by the high priest, at any of the festivals, a deputation of the priesthood waited on the commander of the castle, on the festival eve, to request them; and he, accompanying them to the chamber where they lay, examined the seals in their presence, opened the door, and allowed them to carry them to the chamber where the high priest was accustomed to dress; who, after the festival, returned them with the same formalities.

In this manner were things conducted, from the deposition of Archelaus, till the time of Tiberius. But, during his reign, Vitellius having come to Je-

[a] Joseph. War, v. 5.

rusalem as governor of Syria, and been received by the Jews with much honour, he, to show his acknowledgment, obtained permission from Tiberius, to commit the care of this sacred deposit into their hands. Accordingly they enjoyed this favour till the death of Agrippa, when Cassius Longinus, governor of Syria, and Cuspius Fadus, governor of Judea, commanded the Jews to return them to the tower Antonia, and into the custody of the Romans. This, as may be supposed, grieving the Jews, they sent to the Emperor Claudius, to request their restoration; but the young King Agrippa, being then at Rome, procured himself to be made keeper, in order to strengthen his political influence.[a] It is easy to see, from the above description of the tower Antonia, of what importance it was to the Roman governor; for it contained a sacred deposit, and enabled him to see all that happened in the temple. Hence we may account for the speedy rescue which was given to Paul, by this officer, from the enraged Jews.[b] He was in the immediate neighbourhood of the temple; could observe, from the loftiness of the towers, all that happened; ran down from thence through an entrance in the north wall, which he had for his own use; and was instantly in the court of the Gentiles, where the crowd was collected.[c] Such were

[a] Joseph. Antiq. xv. 11; xviii. 4. [b] Acts xxi. 31, 32, &c.

[c] It was in the tower Antonia that the Praetorium was, in which the Roman governors administered justice; and Gabbatha, or the Pavement, lay somewhere in its neighbourhood. Ikenius, after examining the various derivations of the word Gabbatha, compounds it of גב *Geb*, the back, and בת *Bet*, with the Syriac termination א, a house; meaning the highest part of Mount Moriah, where the house of the Lord was built. And as for the place called the Pave-

the gates in the outer wall; and such the tower adjoining to the temple, which is so often mentioned in the Jewish writings. Let us now, before we enter the wall, examine the objects which met the eye while walking round its several sides; and, as the east was described as the principal front, it appears most natural to begin with that.

There, directly in front, was the valley of Kidron, Cedron, or Jehoshaphat, about two miles long, fruitful where broadest, and watered by the brook Kidron, which Le Brun says[a] is about three paces broad. Yet it only deserves the name of a brook in winter, and after rain; for it was quite dry on the 6th of April, 1697, when Maundrell saw it, and it continues in that state till after the autumnal equinox, when the rainy season commences. Sandys informs us,[b] that, after leaving the valley, it runs for several miles in a south-east direction, till it loses itself in the Dead Sea. On the other side of the valley of Kidron was the Mount of Olives,[c] and that part of it especially, where they burnt the

ment, he supposes it to mean the floor of the court of the Gentiles, which was paved with party-coloured marble, and is called the Pavement by Josephus; (War, vii. 3;) adding, that when the leaders of the Jews brought Jesus to Pilate, and would not enter the Roman judgment hall, lest they should be defiled, and thereby prevented from eating the passover, (John xviii. 28,) he went repeatedly out to them (John xviii. 29, 33, 38; xix. 4, 9,) to converse about Jesus's release, whom he left in the Hall; but when he could not prevail, he left the Praetorium, taking Jesus and his guards along with him, to the part of the Pavement which lay next to it, on the north-west corner of the court of the Gentiles, that, by making the people the judges (Matt. xxvii. 15, 17; Luke xxiii. 13,) he might interest their feelings for one, whose discourses they had heard, and to whose astonishing miracles they had often been witnesses. (Dissert. Theolog. tom. ii. dissert. xiv.)

[a] Tom. ii. chap. 48. [b] Travels, p. 146. [c] Zech. xiv. 4.

red heifer; and to which there was a road from the temple, across the valley, formed of a number of arches, to prevent the priest, who went on that errand, from being polluted by any secret grave. Indeed, the Mount of Olives extended considerably both to the right and left of the temple, and was distant from it, in its nearest point, a sabbath day's journey, or two thousand cubits;[a] equal to one thousand two hundred and sixteen yards, or nearly three quarters of an English mile.

It was on this eminence, in front of the temple, that Solomon, when instigated by his idolatrous wives, in his old age, built a high place to Chemosh, or the solar light, the abomination of Moab; and another to Moloch, or the solar fire, the abomination of the children of Ammon,[b] in direct opposition to that temple, which he had formerly built on Mount Moriah, to Jehovah Aleim, or the self-existing Three, who, to use the language of men, and as the word *Aleim* imports, bound themselves by an oath, to fulfil their parts in the plan of redemption. Here it was that our blessed Saviour also, in the days of his flesh, wept over the devoted city;[c] and here, likewise, both he and his disciples sat, when they showed him the buildings of the

[a] Lightf. Heb. and Talm. Exercit. on Luke xxiv. 50; and his Comment. on Acts i. 12; founded probably on Josh. iii. 4.

[b] 1 Kings xi. 7.

[c] Luke xix. 41. The following are the words of Dr. Shaw. "Jerusalem is encompassed with hills, that make it appear as if situated in an amphitheatre; but there is no place, that I know of, that affords a distant view of it. That from the Mount of Olives, which is the best, from which it can all be seen, is so near, that when our Saviour was there, he might be said almost, in a literal sense, to have wept over it." (Shaw's Travels, vol. ii. chap. 1.) Dr. Richardson

temple, viz. the steep wall of four hundred cubits, which Solomon had raised from the valley of Kidron, the large stones of which it was composed, and the beautiful front of the porch of the temple: while he, less attentive to the grandeur of the building, than the guilt of the worshippers, poured forth that prophecy concerning its fall, which, from its wonderful accuracy, clearly evinces his divine mission.[a] Such then was the view directly in front, but on turning to the right hand, a part of the Mount of Olives still presented itself, with several objects of inferior note; while on turning to the left, he would see the northern extremity of the same mountain, and the village of Bethany, or House of Dates, so called from the number of palm-trees, of which dates are the fruit. It was fifteen furlongs distant from Jerusalem,[b] or nearly two miles; and to it the blessed Jesus often resorted, after the fatigues of public teaching, to enjoy the conversation and kind offices of Lazarus and his sisters.[c] To the neighbourhood of this village, also, having led his disciples after his resurrection, he gave them his parting advice, and ascended up into heaven.[d] Its present situation is thus described by Maundrell: "Bethany is only a small village. At the entrance into it are some old ruins, called Lazarus's Castle, supposed to have been the house where he lived; and near it, the sepulchre

describes this mount as "a beautiful, round, table-shaped hill, covered with verdure, and crops of grain, with a sprinkling of olive trees in different places. It is not relatively high, and the summit is not above two miles from Jerusalem." (Travels in the Mediterranean, &c. in 1816, 1817, and 1818, vol. ii. p. 366.)

[a] Matt. chap. xxiv. [b] John xi. 18.

[c] Luke x. 38; John xi. 1; xii. 2, &c. [d] Luke xxiv. 50; Acts i. 4.

out of which he was raised by Christ. There is a descent into it, of twenty-five steps; at the bottom of which, is first a small square room, and from thence a passage into another, that is still less, and about a yard and a half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks, who use it for an oratory, and make all Christians pay a caphar (or tribute) for their admission into it."[a] In this quarter also, but nearer to Jerusalem, are the village of Bethphage,[b] or the House of Green Figs, (so called on account of their abundance,) about fifteen furlongs from Jerusalem;[c] the head of the brook and valley of Kidron; and what must ever be interesting to the Christian's mind, the garden of Gethsemane, or the place of oil-presses, where our Saviour's dreadful sufferings commenced. The following is Mr. Maundrell's account of this interesting place:—"A little lower," says he, "we were shown Gethsemane, an even plat of ground, between the foot of Mount Olivet and the brook Cedron. It is about fifty-seven yards square, but is well planted with olive trees, which are believed to be the same that grew there in our Saviour's time; in virtue of which opinion, the olives, the olive stones, and oil which they produce, become an excellent commodity in Spain; and yet Josephus shows, in his Jewish War, vi. 8, that Titus cut down all the trees within about a hundred furlongs of Jerusalem; and that the soldiers were obliged to fetch wood, at that distance, for making

[a] There is a beautiful view of the village of Bethany, in Views of Palestine, from the original drawings of Luigi Mayer.

[b] Matt. xxi. 1. [c] Lightfoot, Chorog. Marco praemissa, cap. iv.

their mounts when they assaulted the temple. At the upper end of the garden, is a flat ledge of naked rocks, said to be the place on which Peter, James, and John, fell asleep, during our Saviour's agony; and, just by is a cave, in which it is said he underwent that bitter part of his passion. At a small distance is a narrow piece of ground, twelve yards long and one broad, said to be the path on which Judas walked up to Christ, and saying, '*Hail Master,*' kissed him. This narrow path is separated from the garden by a wall, as a *terra damnata*; and it is remarkable that this was done by the Turks, who, as well as the Christians, detest the ground on which that infamous piece of treachery was acted."

Nor would the spectator overlook the pool of Bethesda, whose porches screened the inhabitants from the sun, and whose waters served for the purposes of bathing, and giving to the air a delicious freshness.[a] But what makes it particularly interesting to the Christian's heart, were the number of cures performed by it at particular seasons, by the descent of an angel; and the striking instances of our Saviour's power on the impotent and blind men.[b] Mr Maundrell's account of it is as follows:

[a] That such were the common uses of the pool of Bethesda, may be seen from the following extract. "Two hours from the last stage (Mijingud in the territory of Erzerum in Persia) is a hot spring; the water fills a pool, having four arches. The porches instantly reminded me of Bethesda's pool. They were semicircular arches, about six feet deep, intended seemingly for shelter from the sun. In them, all my party undressed, and bathed." (Memoir of the Rev. Henry Martyn, p. 491.) We have a beautiful plate of the pool of Bethesda in Luigi Mayer's Views in Palestine.

[b] John v. 2, &c. ix. 11.

"On the 9th of April, 1696, we went," says he, "to take a view of what is now called the pool of Bethesda, which is one hundred and twenty paces long, forty broad, and eight deep, but has no water in it. At the west end, there are some old arches, now dammed up; which, though they are but three in number, some will have to be the five porches in which sat the lame, halt, and blind." Chateaubriand, who visited it 8th October, 1806, is more particular. "We have now nothing left," says he, "of the primitive architecture of the Jews at Jerusalem, except the pool of Bethesda. This is still to be seen near St. Stephen's gate. It bounded the temple on the north, and is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones, joined together by iron cramps: a wall of mixed materials run up on these large stones; a layer of flints stuck upon the surface of this wall; and a coating laid over these flints. The four beds are perpendicular to the bottom, and not horizontal; the coating was on the side next the water; and the large stones rested, as they still do, against the ground. This pool is now dry, and half filled up."[a]

Having noticed the objects which presented themselves from the east of the temple, let us next examine those which were seen from the *south*. And here lay the King's gardens, and the pool of Siloam; of which last place Sandys gives the following account:—"In a gut in the hill, above which, in the wall, stood the tower, was the fish-

[a] Travels in Greece, Palestine, &c. vol. ii. p. 99.

pool of Siloam, containing not above half an acre of ground, now dry in the bottom; and beyond it is the fountain that fed it, now no more than a little trench, walled on the sides, full of dirty water. Though deprived of her salubrious streams, she is still held in honour for her former virtues."[a] Chateaubriand mentions a circumstance concerning it, which Sandys has omitted. "Having descended Mount Zion," says he, "on the east side, we came, at its foot, to the fountain and pool of Siloe, where Christ restored sight to the blind man. The spring issues from a rock. It has a kind of ebb and flood; sometimes discharging its current, like the fountain at Vaucluse; at others, returning, and scarcely suffering it to run at all. The water is brackish, and has a very disagreeable taste."[b]

On this south side, also, lay the valley of the son of Hinnom,[c] where the high places of Tophet were, and where multitudes of children were sacrificed to Moloch, or Baal, in a manner the most shocking to humanity.[d] There is little pleasure in describing scenes of horror, but they are useful: they show us the evils of a false religion, and should make us thankful for the enjoyment of the true. Let it be known, then, to the disgrace of the Israelites, that although in possession of the knowledge and worship of the true God, they were but too much inclined to the worship of idols; and that, in the valley of Hinnom, they erected an altar to one of those agents which God employs for the benefit of the world. The solar fire was erected into a divi-

[a] Travels, p. 146.
[b] Travels in Palestine, vol. ii. p. 34, 35.
[c] Jer. xix. 2.
[d] Jer. xxxii. 35.

nity. An idol of brass, having the head of an ox, but the body of a man, was made to represent it. That idol was seated on a throne of the same metal; a crown was placed on its head; and its hands were extended to receive their gifts. But what gifts were deemed most acceptable? Had garlands of roses, baskets of fruit, or the lives of animals, been the only request, it had been comparatively well: but human sacrifices were demanded; and the tender pledges of conjugal love glutted the rapacity of that fictitious divinity. The hollow idol was heated to redness; the parent himself, by a refinement of cruelty, in order to acquire the summit of sanctity, became the priest; himself must place his darling on its arms. No bewitching smiles, nor mournful cries, must drive him from his purpose. His eye must not pity, nor his ear regard. His heart must be steeled against every tender impression, and a complete conquest obtained over the strongest feelings of humanity. Fortunately, the scene lasted not long; sacred drums, as they were impiously called, drowned the cries of the suffering infants; their bodies became the victims of a merciless superstition, but their souls fled to a merciful God. From this account of the worship of Moloch, we may see the origin of those names which marked the place where he was worshipped: for it was called the valley of Hinnom, or the valley of those who shrieked; and the valley of Tophet, or of drums, from their being constantly used on such an occasion.[a] The following extract from D. Kimchi on 2 Kings xxiii. 10, will

[a] Calmet, Dictionary.

show the arts which were used to excite the devotion of the worshippers, and at the same time explain, perhaps, what we are to understand by "the tabernacle of Moloch," which is mentioned in Acts vii. 43. "Our Rabbies of happy memory," says he, "inform us, that although all other houses of idolatry were in Jerusalem, Moloch was without it; and the image was made hollow, and sat within seven chapels. Whoso offered a flower, they opened to him the first of these; whoso offered turtles or pigeons, they opened to him the second; whoso offered a lamb, they opened to him the third; whoso offered a ram, they opened to him the fourth; whoso offered a calf, they opened to him the fifth; whoso offered an ox, they opened to him the sixth; but whoso offered his son, they opened to him the seventh."

But while the spectator contemplated this disgusting scene, he would not wish to pass unheeded the Potter's Field;[a] that field of blood,[b] which was purchased with the money which Judas received for betraying his master, but could not keep. It lay immediately without Mount Zion, on the south-west corner, and was only about a mile distant from the temple. It would remind him of the danger of profession without the reality, of an undue love of the world, and of the necessity of continuing steadfast to his Lord. A modern traveller describes it thus: "On the west side of the valley of Hinnom," says Maundrell, "is the place anciently called the Potter's Field, and afterwards (חקל-דמה, Hekeldemè, or Aceldama,) the field of

[a] Matt. xxvii. 10. [b] Acts i. 19.

blood, but now termed Campo Sancto. It is only a small piece of ground, about thirty yards long and fifteen broad; one half of which is taken up by a square fabric, built for a charnel house, that is twelve yards high. Into this building, dead bodies are let down from the top, there being five holes left open for that purpose; through which they may be seen under several degrees of decay."[a] Calmet says, that the bodies are consumed in a few days, which he ascribes to the peculiar nature of the earth; and adds, that the empress Helena built the vault for a charnel house, and that she loaded several ships with the earth of Aceldama, and ordered it to be carried to Rome, where it was laid near the Vatican, and still preserves its quality of rapidly consuming dead bodies.[b]

Having noticed the objects on the east and south sides of the temple, let us next proceed to those on the *west*. And there, directly in front, though at different distances, were Millo, the fountain and valley of Gihon, and a part of the city. On the left were Mount Zion, with all the royal buildings, and the causeway of Solomon, from thence to the temple, delightfully shaded on either side, by a row of oak and teil trees; and on the right, that sacred spot where our Lord was crucified. It lay without the city a quarter of a mile, and about half a mile west from the temple. But, although then excluded as a polluted place, it now possesses a more distinguished station; for Maundrell tells us (March 26) that "Since Christ died upon it, for the sins of the world, the city has been built

[a] Travels, April 6, 1696. [b] Dict. Aceldama and Potter's Field.

around it, and it now stands in the midst of Jerusalem, a great part of the hill of Zion being shut out of the walls to make room for it." Nor should we overlook the sepulchre in which our Lord was laid; and which, we are told by the Evangelist, was nigh to the place where he was crucified.[a] It was hewn out of the natural rock of Calvary, and lay originally under ground; but St. Helena, the mother of Constantine the Great, cut away the rock round about it, that the floor of the beautiful church which she erected over it, and called the Church of the Holy Sepulchre, might be on a level with the floor of the sepulchre. It is at present, therefore, a grotto above ground, curiously overlaid with marble, and consists, as Dr. Shaw tells us,[b] "of one chamber only, without cells, or benches, or ornaments, being about seven feet square, and six feet high; and over the place where the body was laid, there, for many years, an oblong table of stone, of nearly three feet in length, and nearly of the same height, has been erected, which serves the Latins for an altar. The low narrow door, or entrance, where the stone was fixed and sealed, till rolled away by the angel, still continues to conduct us into it; and, as it is not situated in the middle, but on the left hand, and as the grave, or place where Christ was laid, may well be presumed to have been placed within it, on the right hand, or where the Latin altar is at present, we may, from these circumstances, well account for Mary and John being obliged to stoop down[c] before they could look into it." Such is

[a] John xix. 41. [b] Travels, vol. ii. ch. 1. [c] John xx. 5, 11.

the account which Dr. Shaw gives of the holy sepulchre, and the church which was erected by St. Helena over it; but Maundrell has observed, in addition, that "although to prepare the hill of Calvary for building the church upon it, it was necessary to reduce the top of it to a plain area, by cutting down some parts of the rock, and elevating others, great care was taken that none of those parts concerned in our Saviour's passion should be altered or diminished; and that the part of Calvary, in particular, where Christ was fastened to the cross, is left entire. It being about ten or twelve yards square, and standing so high above the floor of the church, that there are twenty-one steps to go up to the top." The same author adds, that "about the distance of a yard and a half from the hole where the foot of the cross was fixed, is seen a cleft in the rock, said by tradition to be made by the earthquake at Christ's death, when the rocks were rent. It appears to be a natural breach, about a span wide at its upper part; the sides of it answer each other, and it runs in such intricate windings as could not be counterfeited by art. The chasm is about two spans deep, but opens again below, as may be seen in another chapel, contiguous to the side of Mount Calvary, and runs down to an unknown depth."[a]

[a] Travels, March 26, 1696. Two recent travellers have entertained doubts as to the identity of the sepulchre which is exhibited as our Lord's. The following extract from Captain Light's Travels will explain them to my readers. "In the preceding pages I have alluded to the circumstance of bringing every thing connected with the crucifixion of our Saviour, under one roof; and particularly that of fixing the sepulchre close to the place of crucifixion. Had not a divine of the church of England combated the probability of the for-

With respect to the view from the north side of the outer wall, it must have been peculiarly interesting. For, immediately before the eye, lay the streets of Jerusalem, extending in different directions, according to the windings, ascent, or declivity of Acra; where the ear, in the morning, was gladdened with the sound of the women at the hand-mills, grinding the corn for the day; and the eye, with the rays of the sun gilding the public and private buildings. The bustle also of the crowded city would create an interest in the lover of his species; while, in the soul of the virtuous, all the moral sympathies would awake, when he considered it as the capital of that kingdom which God had erected to be the lamp of divine knowledge to the surrounding nations. And as the shadows of the evening lengthened around, his mind would partake of their sombre pleasures; while the women,

mer being the actual burial place of our Saviour, I should have hesitated in presuming to give an opinion on the subject. In doing so, I acknowledge the sacredness of the spot, but, when I saw Mount Calvary within a few feet of the alledged place of sepulture, and the apparent inclination to crowd a variety of events under one roof, I could not help imagining that the zeal of the early Christians might have been the cause of their not seeking, among the tombs further from the city, the real sepulchre. In the valley of Jehoshaphat, there are caverns, which have evidently been tombs; many of them with a stone portal, and bear marks of great antiquity. The text in Scripture says the stone was rolled away, which certainly applies more to a vertical than a horizontal position, the supposed situation of the present tomb; and is contrary to the custom prevalent of burying the dead in tombs excavated in the sides of rocks, of which memorials are to be found in all parts of the east. As I made these observations before I read Dr. Clarke's account of Jerusalem, I was much gratified in finding his opinion coincide with mine." (Travels in Egypt, Nubia, and the Holy Land, part ii. ch. 4.) For a refutation of the above doubts, and a defence of the common tradition, see Chateaubriand's Travels, Introduction, Memoir second.

crowding to the public wells with their pitchers on their shoulders, like Rebecca of old,[a] and the present inhabitants, would exhibit a trait of female character infinitely more interesting to the virtuous mind than all the revelry of the fashionable world.

In this manner have we endeavoured to give some account of the several gates in the outer wall, of the tower Antonia, and of the different objects which presented themselves to a person when walking around the Mountain of the Lord's House. Topographical descriptions, according to their importance, excite very different degrees of interest; but the serious Christian will tread with pleasure those sacred precincts which his Saviour visited; and examine with interest those scenes which increase his acquaintance with the oracles of truth. We shall, therefore, proceed to conduct our readers within the wall of the temple, and explain, in their order, the several objects which presented themselves.

SECT. II.

The Court of the Gentiles.

The chambers at the gates, and their uses; sheepfolds at the east gate; chests for the half shekel at the east gate; manner of collecting and disposing of it. The size of the Court; the beautiful pavement; the cloisters or piazzas round about; their grandeur. The royal porch. Solomon's Porch.

In entering the Court of the Gentiles, the most natural approach was by the east gate, which, as we

[a] Gen. xxii. 11, 15.

formerly remarked, was the principal gate of the temple; and, as we enter, we find, on each side of it, a building of two stories, the ground floor of which was for the porter's lodge, and shops (חניות *Heniut*) where those who intended to offer sacrifices bought wine, oil, salt, flour, &c.; and at which officers were stationed, to see that the sellers dealt justly: while the upper story, which extended over the gate, and took in the whole length, was for a court of twenty-three, and afterwards was occupied by the Sanhedrin when they left the room Gezit. As all the other gates in the outer wall had buildings adjoining to them of the same kind, this may perhaps lead us to understand in what sense certain persons, connected with the priesthood, lived in the temple.[a] They resided in these apartments at the several gates, for all within the outer wall was often called the temple; unless we explain their never departing from the temple to mean their never being absent at the hours of prayer, whether they resided within the Mountain of the Lord's House or not.

We may also notice, that near this gate were several pens or folds, containing sheep and lambs to be sold for sacrifice; so that our Lord probably pointed to these, when he delivered in the temple that beautiful discourse concerning himself as the good shepherd, and his people as the sheep.[b] Perhaps the porter, in that discourse, may allude to the porter of the gate, without whose permission none obtained admittance; and the conduct of a

[a] 2 Kings xxii. 14; 2 Chron. xxii. 11, 12; Luke ii. 37.
[b] John x. 1—16.

shepherd, in going before his flock, might have been suggested by seeing a flock coming to the pens, and following their keeper at that instant through the gate of the temple. For this is the eastern mode of conducting sheep, and it was our Saviour's custom to catch at circumstances, and render them the vehicle of religious instruction.

It was at this gate, Shushan, that the persons, who were appointed to collect the arrears of the half shekel which every Israelite had to pay for the redemption of his life,[a] attended for about three weeks before the passover, yearly. The common manner of collecting that tax was as follows:— The district collectors issued their notices on the first day of Adar, or in the middle of our February, that the half-shekel was due; and that on the 15th day of that month, or about the 3d of our March, they would be in their places to receive it.[b] There they attended for about eight days, collecting it from those who came voluntarily, but using no compulsion with those who refused. After the eight days were expired, their books were closed and transmitted to the general collector at Jerusalem, where, being examined, and the defaulters marked, two boxes were placed at the gate Shushan, as being the most frequented gate of the temple; and persons were appointed to receive the sums due. The one box was for the half-shekel of the current year, and the other for the arrears of former years. Nor were these persons to be refused with impunity; for their powers extended to the seizing of an equivalent from the effects of

[a] Exod. xxx. 13. [b] Mishna, Tractat. de Siclis, cap. i. sect. 1, 3.

the refractory, [a] They commonly began their attendance on the 25th of Adar, or the 13th of our March, which was immediately after the district collectors had ceased; and continued till the 14th of Abib, or the passover, which happened on the 3d of our April, supposing their year to have always begun on the 21st of March, or the vernal equinox; but we shall find afterwards that it was moveable, being guided by the appearance of the new moon in that month. After the passover, they carried the boxes into the temple, and emptied their contents into the treasure chamber on the east side of the gate Muked, in the court of Israel, that was appointed to receive them.[b]

Immediately after the emptying of the chests, this chamber was always kept locked and sealed, except at three times in the year, when the priests went to take money from it. These were fifteen days before the passover, fifteen days before pentecost, and fifteen days before the feast of tabernacles; or, according to Rabbi Akiba, the son of Azai, on the 29th of Adar, the 1st of Sivan, and the 29th of Ab. [c] The method of procedure by the persons employed, did not indicate much confidence in the person who was sent. For he who went in was not allowed to wear any garment, in which it was possible to hide money; neither in his shoes nor sandals; nor even his phylacteries, because there was a possibility of his concealing money under them. When he entered the chamber,

[a] Mishna, Tractat. de Siclis, cap. i. sect. 3.

[b] Talmud Shekelim, cap. i. Lightfoot, Chorograph. Decad prefixed to Mark, ch. iii. sect. 4.

[c] Mishna, Tractat. de Siclis, cap. iii. sect. 1.

a watchman stood at the door without, and talked with him all the while, lest he might put any of the money into his mouth. Nor could he begin to pour out the money till he said to those who were without, "I empty," and they replied, "Empty," three several times.[a] For the money which was brought in by the collectors, was put into three great chests, containing nine seahs, or three bushels apiece; and if more was brought in than filled these, it was laid down in some part of the chamber. The way in which the person brought out the money was as follows:—

He had three chests which he filled from the large ones in the treasury. For the sake of distinction, they were marked with the first three letters of the Hebrew alphabet; and one was said to be filled in the name of the Jews of the land of Israel; another, in the name of those who were in the towns and countries in the neighbourhood of Judea; and the third, in the name of those who were in Babylon, Media, and the places farther remote:[b] for these also sent money to purchase burnt offerings, sin offerings, &c.[c] The particular uses to which the money, thus collected, was applied, were to buy the daily sacrifices, the additional public sacrifices at festivals, with their meat offerings and drink offerings, the sheaf as the first fruits of the barley harvest, the two wheaten loaves as the first fruits of the wheat harvest; all the sacrifices which were offered by the congregation, the red heifer, scape goat, priest's garments, wood for the

[a] Mishna, Tractat. de Siclis, cap. iii. sect. 2, 3.
[b] Mishna, Tractat. de Siclis, cap. iii. sect. 4.
[c] Baruch i. 10.

altar, and, in general, all the other things which were connected with the public service.[a]

We may farther add, that in the payment of the half shekel, there was often a difficulty in obtaining change (κερμα[b]) for those who had only whole shekels. This gave rise to the custom of the collectors, or others, acting the part of money-changers (שולחנים *shulehenim*, κερματισται,) and exacting a premium called kolbon, or the twelfth part of a Roman denarius, equal to two and a half of our farthings. Nay, such was their rapacity, that if two persons came and offered a shekel between them, it was not accepted, unless each of them paid the kolbon; as if they had wanted the exchange of a shekel each.[c] It was this exaction that excited the indignation of our Lord at the first and last passovers which he attended,[d] and caused him to overthrow the tables of the kolbonists, or money-changers (τας τραπεζας των κολλυβιστων.)

But we are now within the *outer court*, or *Court of the Gentiles*, which, for several reasons, merits our attention. In the first place, it was by far the largest of all those courts which were attached to the temple; for it comprehended the whole space within the outer wall, which was unoccupied by the sacred ground, or that on which a Jew by birth, or a proselyte of righteousness, alone durst tread. And as the temple was not placed in the middle of

[a] Mishna, Tractat. de Siclis, cap. iv. sect. 1, 2. Lightfoot, Chorog. Decade on Mark, chap. iii. sect. 3.

[b] John ii. 15.

[c] Lightfoot's Harmony of the New Testament, Part I. sect. 13. Heb. and Talm. Exer. on Matt. xxi. 12.

[d] John ii. 15; Matt. xxi. 12.

the square, for the reason already given, it was consequently divided into unequal portions. Thus the distance between the eastern outer wall and the sacred ground was ninety cubits; between the southern outer wall and the sacred ground, two hundred and fifty-nine cubits; between the western outer wall and the sacred ground, forty-nine cubits; and between the northern outer wall and the sacred ground, seventy-two cubits: so that it encircled the whole of the sacred ground, although at very unequal distances; for by far the greatest portion was on the south, the next greatest on the east, the next on the north, and the least of all on the west. Its superficial measure may be ascertained without much difficulty; for the sacred ground, as we shall afterwards see, occupied three hundred and sixty-one cubits long, by one hundred and sixty-nine cubits broad, or 61,009 superficial cubits. We have only therefore to deduct these from five hundred cubits long and five hundred cubits broad, (the whole ground inclosed by the outer wall,) or 250,000 cubits, superficial measure, when there remain 188,991 superficial cubits, as the contents of the Court of the Gentiles, or fourteen English acres, one rood, twenty-nine poles, and thirteen yards; of which above two thirds lay to the south of the temple.

Into this court persons of all nations were allowed to come.[a] They might mix with the Jews, hear their discourses, and see them entering into, and returning from, the sacred ground; but they durst not enter that ground, on pain of death. Thus

[a] Lightfoot's Heb. and Talm. Exer. on John xii. 20.

did God appoint that an approach to knowledge was given to the Gentiles. For, while they admired the beautiful structure of the temple, and saw the smoke of the sacrifices rising above the walls which surrounded the courts, they would naturally inquire into that ritual, which distinguished the Jews from every other nation. It was in the south, or largest side of this court, that the sheep, oxen, and doves were placed, which our Lord dispersed at the first and last passovers of his public ministry. The priests had seized on the pretext of a number of sacrifices, being needed at the great festivals, to establish a cattle market in that place, for the pretended convenience of the people, but really as an emolument to themselves. Our Saviour therefore severely reproved them, and drove them before him towards the east gate of the outer wall, where, as we have already seen, he also overturned the tables of the money-changers, as having been equally guilty of selfishness and rapacity.

But while we are in the Court of the Gentiles, we cannot overlook the beautiful pavement of variegated marble, and the piazzas, or covered walks (סטיו, *sthiu*, στωα) with which it was surrounded, and which served both for utility and beauty. Those on the east, west, and north sides, were of the same dimensions. They had three rows of white marble pillars, of the same height as the outer wall, which was twenty-five cubits, or forty-five feet seven inches; the first row, along the side of the wall, to prevent it from being injured by the weight of the roof of cedar, which was curiously wrought, and covered with cement to throw off the rain; the second row fifteen cubits distant from the first; and

the third fifteen cubits distant from the second: so that in each piazza, there were two ranges of fifteen cubits each, for people to walk in, and the whole width of the covered walk was thirty cubits, or fifty-four feet eight inches.[a] The piazza on the south differed however from those on the other sides, both in width and height, for in it there were four rows of pillars disposed as follows:[b]—The first was twenty-five cubits high, or forty-five feet seven inches, along the side of the wall; the second was fifty cubits high, or ninety-one feet two inches, and placed at fifteen cubits' distance from the first; the third was fifty cubits high, or ninety-one feet two inches, and placed at forty-two cubits and a half from the second; and the fourth was twenty-five cubits high, or forty-five feet seven inches, and placed at fifteen cubits' distance from the third. Thus the first and fourth rows were of an equal height, and the second and third were also equal, but double the height of the first and fourth. Hence, the spaces on this side, under the piazza, were divided in the following manner:—1. A walk of fifteen cubits wide and twenty-five cubits high, next the outer wall. 2. A walk of forty-two cubits and a half wide, and fifty cubits high, in the middle: and, 3. A walk of fifteen cubits wide, and twenty-five cubits high on the inside, or side next the temple. According to this statement, the whole width of the southern piazza was seventy-two cubits and a half, or one hundred and twenty-eight feet nine inches, which made it seventy-four feet one inch wider than any of the rest.[c] Nor is it

[a] Joseph. War, v. 5. [b] Joseph. Antiq. xv. 11.

[c] Lightfoot's Prospect of the Temple, chap. viii.

difficult to divine a reason for this increase both of width and height; for it would afford a greater shelter from the mid-day sun, and consequently be agreeable in so warm a climate. I need scarcely add, that battlements were necessary round the top of the piazzas, to prevent accidents. Perhaps the three rows of great stones and the row of new timber, which are mentioned in Cyrus's decree,[a] referred to the piazzas of the second temple; and the widening and raising the south side may have been peculiar to the temple, as beautified by Herod.[b] What a splendid appearance must so many rows of white marble pillars have made! And with how much labour must they have been prepared and erected! It was not therefore to be wondered at, that Josephus spoke of them with so much rapture, when he said, that "their effect was incredible to those who never saw them, and an amazement to those who did."[c]

The same author, in his Jewish Antiquities,[d] mentions both their thickness and number. Their circumference, he says, was eighteen cubits, equal to thirty-two feet ten inches; consequently, their diameter must have been six cubits, or ten feet eleven inches. Their number he makes one hundred and sixty-two; but that must have been exclusive of the row which was ranged along the side of the wall. For, by looking into the plan which accompanies this work, we find nine rows independently of that; which nine, becoming the divisor of one hundred and sixty-two, give eighteen pillars for

[a] Ezra, vi. 4.
[b] Joseph. Antiq. xv. 11.
[c] Ib. xv. 11.
[d] Ibid.

each row; and these eighteen, becoming the divisor of five hundred, the number of cubits on each side of the Court of the Gentiles, make twenty-seven cubits and three quarters nearly, between each pillar from centre to centre; a sufficient stretch surely for the beams of cedar which lay between them. The following extract from Josephus[a] will give us some insight into their structure and use. When describing a sedition in the days of Archelaus, the successor of Herod, against Sabinus, the Roman general, while Archelaus went to Rome to procure the confirmation of his father's testament, (a circumstance which throws light on the parable of the nobleman, in Luke xix. 12, who went into a far country, to receive for himself a kingdom, and to return,) he says, that "the Jews went round about, and got upon those cloisters, which encompassed the outer court of the temple: whence an obstinate fight was still continued; and they cast stones at the Romans, partly with their hands, and partly with slings, as being much used in those exercises. All the archers also in array, did the Romans a great deal of mischief, because they used their hands dexterously from a place superior to the others, and because the others were at an utter loss what to do; for when they tried to shoot their arrows against the Jews upwards, these arrows could not reach them: insomuch, that the Jews were too hard for their enemies. This sort of fight lasted a great while, till at last the Romans, who were much distressed by what was done, set fire to the cloisters so privately, that those who

[a] Antiq. xvii. 10.

were upon them did not perceive it. This fire being fed by a great deal of combustible matter, caught hold immediately on the roof of the cloisters. So the wood, which was full of pitch and wax, and whose gold was laid on it with wax, yielded to the flame presently; and those vast works, which were of the highest value and esteem, were utterly destroyed, while those who were on the roof unexpectedly perished at the same time."[a] These things happened about four years before the birth of Christ, but the cloisters were repaired before the time of his public ministry; and accordingly we find him teaching the people under them. It was perhaps to them, that the glorified Head of the church referred, when, in order to encourage the church of Philadelphia, he said, in Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Here, it may be remarked, that *the Royal Porch*, (στοα βασιλικη,) the name given by Josephus to the covered walk, on this south side, in honour of Herod,—has been confounded by some writers with the *Solomon's Porch*, that is mentioned in the New Testament.[b] But the porch called Solomon's was in a different quarter. It was the piazza on the east side, or front of the temple, and obtained its name, from the same cause, that the gate on the east was commonly called the King's Gate: viz. because both had been built by Solomon at a great expense, and ever afterwards retained his

[a] Whiston's Translation, printed in London, 1806.
[b] John x. 23; Acts iii. 11.

name. Not that the gate and piazza themselves had occasioned that expense, for they were not so much ornamented as some of the others; but they were founded upon a high wall of four hundred cubits from the valley of Kidron, with stones of twenty cubits long, and six cubits square.[a]

We proceed to describe the sacred ground, or that, within which none but Jews and proselytes of righteousness might enter. This, we lately said, comprehended a space of three hundred and sixty-one cubits long, and one hundred and sixty-nine cubits broad, or four English acres, two roods, twenty-five poles, fifteen yards, and five feet, and was subdivided into the following parts:—

1st, The *Hil*, or Sacred Fence; 2d, The Court of the Women; 3d, The Court of Israel; and, 4th, The Court of the Priests: within which were the brazen altar; the temple, comprehending the porch, holy and most holy places; and the several buildings adjoining the temple. We shall attend then to each of these in the following sections.

SECT. III.

The Hil, or Sacred Fence.

Its width; the wall which divided it from the Court of the Gentiles; doors in that wall; inscriptions at these doors; height of the Hil above the Court of the Gentiles; Josephus's account of it; the different elevations between the Court of the Gentiles and the threshold of the porch of the temple.

This Hil, חיל *Hel* חל, or Sacred Fence, was a space of ten cubits wide, equal to eighteen feet two

[a] Antiq. xx. 9.

inches, which surrounded the sacred ground, and was itself a part of it. It was inclosed on the outside by a wall of three cubits high, or five feet five inches, of lattice work, so that persons, walking in the Court of the Gentiles, might see through it, as well as over it.[a] It had doors in it opposite to each of those which opened into the Courts of the Women, of Israel, and of the Priests;[b] and at these doors were posts erected with suitable inscriptions in Greek, Latin, &c. warning strangers, and those polluted by a dead body, of the danger they incurred by entering within them.[c] This inclosure, however, was not on a level with the Court of the Gentiles, but was cut out of the rock six cubits above it; its floor was overlaid with marble, and the ascent to it, on the several sides, was by twelve steps of half a cubit high each.[d] Hence it formed a line of ten cubits broad around all the inner or sacred courts, and six cubits higher than the outer court, or Court of the Gentiles. We may here remark, for the sake of perspicuity, that the rock, on which the temple was built, had several ascensions, or places where, after continuing level for some time, it immediately rose higher. Thus the Court of the Gentiles was a large level space; but when a person entered the *Hil*, or Sacred Fence, he rose twelve steps, or six cubits. When he went from the *Hil* into the Court of the Women, he rose five steps, or two cubits and a half; from the Court of the Women into the Court of Israel fifteen steps, or seven cubits and a half; from the Court

[a] Joseph. War, v. 5. [b] Joseph. Antiq. xv. 11.
[c] Joseph. War, v. 5.
[d] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 3.

of Israel into the Court of the Priests, four steps only, but two cubits and a half; and from the Court of the Priests to the threshold of the porch of the temple, twelve steps more, or six cubits. Thus, from the Court of the Gentiles to the threshold of the porch, there were no fewer than forty-eight steps, or twenty-four cubits and a half of elevation. It is to this place, called the Sacred Fence, that Jeremiah refers in his Book of Lamentations, ii. 8, when he says, "He made the חֵל, *Hel* and the wall to lament." Our translators have rendered it "the rampart;" but the meaning is, that God had made the wall on the inside of the Sacred Fence, which surrounded the Courts of the Women, of Israel, and of the Priests, and also the Sacred Fence itself, which was without these, to mourn and lament.

SECT. IV.

The Court of the Women.

Its different names in Scripture; height above the Sacred Fence; its east gate, commonly called the Beautiful Gate of the Temple, and why; the height of the wall between the Sacred Fence and the Court of the Women; the size of the Court, its beautiful pavement, its other gates. The smaller squares in each corner of the Court, their dimensions and uses; the Nazarites' chamber, account of Nazaritism; the wood chamber and persons employed in it; times of the year when the wood was brought to the Temple; way it was disposed of afterwards; the lepers' chamber, and manner of their purification; the oil chamber, the cloisters, or piazzas round the Court; the treasure chests, their number, uses, and places; the widow's mite explained; the Pharisee and publican. Several other particulars.

1. THE Court of the Women is never called by that name in Scripture; but it is its general appellation

in the Jewish writings. Its common name in Scripture is either the *New Court*, [a] because it was made at a later period than the others, probably by Asa or Jehoshaphat; or the *Outer Court*, [b] in reference to the Court of Israel, which lay farther in, towards the Temple; or the *Treasury*, [c] for a reason which will be noticed afterwards. The name by which it was commonly known among the Jews, viz. the Court of the Women (עזרת נשים), *ozeretneshim*, was given it, because it was their appointed place of worship, beyond which they might not go, unless when they brought a sacrifice; in which case they went forward to the Court of Israel.

But let us enter it at the east gate, which, as we formerly said, was the principal gate of the temple, and notice the objects that present themselves as we advance. Ascending then from the Court of the Gentiles into the *Hil*, or Sacred Fence, by the twelve steps, by which it was elevated above the Court of the Gentiles, we cross the width of the Fence, which was a level space of ten cubits, and ascend by five steps to the east door of the Court of the Women. Thus, allowing half a cubit to each step, which was actually the case, we find that the floor of the Court of the Women was eight cubits and a half, or fifteen feet five inches higher than the Court of the Gentiles. But this east gate, which introduces us into the Court of the Women, ought not to be passed by unnoticed: for it was the *Beautiful Gate* of the temple which is mentioned in Acts iii. 2, at which the lame man lay, asking alms, when Peter restored him to the

[a] 2 Chron. xx. 5. [b] Ezek. xlvi. 21. [c] John viii. 20.

use of his feet. And the reason of the name, as Josephus tells us, [a] was because the folding doors, lintel, and side-posts, were all overlaid with Corinthian brass. This composition was a mixture of gold, silver, and copper; formed from the immense quantities of these metals which abounded in Corinth, when it was burnt by Lucius Mummius, the Roman consul, in the year before Christ 146; the violence of the conflagration having melted them down into one general mass. It is no wonder, then, that it obtained the denomination of *Beautiful;* for, while all the rest of the gates which we have examined, together with the north and south gates of this Court, were only gilded, this was overlaid with massy plates of that precious metal. [b]

We are not informed of the height of the wall, which divided the Sacred Fence from the Court of the Women, nor consequently of the gate we are now examining: but we may, perhaps, approximate to it from the following words of Josephus: for, speaking of the covered walks or piazzas, in the Court of the Women, which shall be attended to in their proper place, he says, that "except their being only a single row, they wanted nothing of the exceeding greatness of those which were below," [c] meaning evidently the piazzas in the Court of the Gentiles. Now, if that was the case, the wall around the Court of the Women must have been of the same height, as the outer wall we first examined, namely, twenty-five cubits; and the Beautiful Gate would be of the same dimensions as the east gate in that wall, or twenty cubits high,

[a] Antiq. xv. 11; War, v. 5. [b] Joseph. War, v. 14. [c] War, v. 5.

and ten wide,[a] exclusive of the ornaments on the side-posts and lintel, which, according to Josephus,[b] were forty cubits wide, and fifty cubits high. But having examined the gate which led into the Court of the Women, let us next examine the Court itself.

And here the first thing we have to remark is, its size. It was one hundred and thirty-five cubits square,[c] or one English acre, one rood, twenty-two poles, twenty-one yards, and three feet. Its floor was beautifully paved with marble; and it had four gates, viz. the gate called Beautiful, on the east; the gate Nicanor, on the west, which led into the Court of Israel; and two others on the north and south, which passed through the Sacred Fence into the Court of the Gentiles, the names of which are not known.

Omitting the gate Nicanor for the present, we may notice, that the north and south gates were gilded, and that each of them stood in the middle of their respective walls, so as to give the Court a very regular appearance. In each of the corners of the Court of the Women was a smaller court, forty cubits long from east to west, by thirty broad from north to south;[d] which smaller courts had covered buildings around them of ten cubits at the ends, by eight at the sides; and an open space in the middle of twenty cubits by fourteen. These open spaces in the middle were the places where the priests boiled the sacrifices of the people; and

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 3.
[b] War, v. 5.
[c] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 5. [d] Ibid.

the covered buildings were allotted to the following uses:—Those in the south-east corner were for the Nazarites, whose vows were expired, that they might boil their peace-offerings, cut their hair, and put it under the pot to burn, according to Numbers vi. 18. The *Nazarites* evidently obtained their name from נזר, *Nezer*, "to separate:" because they separated themselves from three things, viz. from wine, and all things produced from the vine; from the razor, suffering none to come upon their head, but allowing their hair to grow all the time of the separation; and from pollution by a dead body.[a] Nazaritism was most ordinarily for thirty days,[b] which the Jewish doctors founded on the words in Numbers vi. 5, "Unto the Lord he shall be holy:" for the Hebrew numerals for thirty are to be found in the word יהיה, *he shall be*, and they may be explained thus—"Unto the Lord thirty days holy." But sometimes it was for years,[c] and even for life. When, therefore, the vows of Nazaritism, which had been made for a limited time, expired, Nazarites might cut their hair either at Jerusalem, or in the places where they happened to be, as Paul did when at Cenchrea:[d] but in every case the hair was kept and brought to these chambers, where, after offering up the sin-offerings and burnt-offerings, they boiled their peace-offerings, putting the

[a] Numb. vi. 1—8.

[b] Mishna, Tractat. de Nazyraeis, cap. i. sect. 3, 4.

[c] The Empress Helena vowed that she would be a Nazarite seven years, if her son returned in safety from the war in which he was engaged. (Mishna, Tractat. de Nazyraeis, cap. iii. sect. 6.)

[d] Acts xviii. 18.

hair under the vessel; and the priest, taking the shoulder when boiled, and a cake and wafer of the meat-offering, put them on the hands of the Nazarites to wave before the Lord, and thus released them from their vow.[a] Josephus, in his Wars of the Jews,[b] mentions that Bernice, the sister of Agrippa, attended the temple on account of such a vow.—Such was the use of the chambers on the south-east corner. Those on the north-east were employed as places for holding the wood destined for the altar; where the priests, whose genealogy was acknowledged, but who had some bodily blemish that unfitted them for attending the altar, received their portion of the holy things,[c] and were employed in searching for any worms that were in the wood; for they held it as a maxim, that the wood which had worms was unfit for the altar. Josephus speaks of the *Xylophoria*, or certain stated and solemn times said to be founded on Neh. x. 34; xiii. 30, 31; at which the people brought up wood for that purpose.[d] And the Mishna[e] reckons up nine days in the year for that employment, and allots the work to nine of those families which returned from the captivity. "The wood-carrying times," it says,[f] "for the priests and the people were nine. On the first of Nisan, (21st March,) the sons of Arah, a son of Judah. On the 20th of Tammuz, (9th July,) the sons of David, a son of Judah. On the 5th of Ab, (23d July,) the sons of Parosh, a son of Judah. On the

[a] Numb. vi. 14—20. [b] War, ii. 15. [c] Levit. xxi. 21—23.
[d] War, ii. 17. [e] Tractat. de Jejuniis, cap. iv. sect. 5.
[f] Per. iv.

7th of Ab, (25th of July,) the sons of Jonadab, the son of Recab. On the 10th of Ab, (28th of July,) the sons of Senaah, a son of Benjamin. On the 15th of Ab, (2d of August,) the sons of Zattu, a son of Judah, and with them the priests and Levites, and whoever knew not their own tribe. On the 20th of Ab, (7th of August,) the sons of Pahath-Moab, a son of Judah. On the 20th of Elul, (6th of September,) the sons of Addin, a son of Judah. And on the 1st of Thebet, (24th of December,) the sons of Parosh a second time.[a] None of these corresponds with the 14th of Ab in Josephus. The wood which was free from worms was reserved for the altar; and that which had worms or blemishes was employed either for boiling, baking, or frying what pertained to the sacrifices, or for warming the guard-rooms of the priests and Levites.

The chambers in the north-west corner were for the lepers, who, after observing the rites for cleansing allowed them in the country,[b] had come to Jerusalem on the eighth day, with their three lambs for a sin offering, trespass offering, and burnt offering. In these chambers did they remain till conducted by the priest who presided on that station, to the gate Nicanor, which led into the Court of Israel; that the particular priests, who had the charge of their offerings, might bring their lambs which were devoted for trespass, to sprinkle a part

[a] These dates are given on the supposition that their year began at the vernal equinox, or 21st of March; but it was ambulatory, depending on the appearance of the moon.

[b] Levit. xiv. 1.

of their blood on their right ears, right thumbs, and right toes, in order to their purification.[a]

The only remaining corner we have to examine is the south-west. The chambers there were called *the houses of oil*, for there they laid up the wine and the oil which were required by the law for the public meat offerings and drink offerings.[b]

Such was the platform of the Court of the Women. It was a square. In the middle of each wall was a gate; and at each corner of the Court was a smaller court, devoted to sacrifices and other purposes. The prophet Ezekiel refers to this Court, and to the inclosed spaces in the corners of it, in his 46th chapter, verses 21—24. "Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. In the four corners of the court were courts joined of forty *cubits* long, and thirty broad. These four corners *were* of one measure; and *there was* a row of building round about in them, round about them four, (namely for the chambers which we were describing,) and *it* (viz. the open space within the chambers,) *was* made with boiling places under the rows round about. Then said he unto me, These

[a] In the Mishna is a long treatise, entitled, "De Plagis Leprae," wherein the marks of the disease, and method of purification, are minutely described.

[b] Lightfoot's Heb. and Talm. Exer. on Matt. viii. 4. The positions of the above-mentioned chambers, as given by Lightfoot from Jewish authors, are different from what is said in the Mishna. For there the chambers for the Nazarites were on the north-east; the chambers for the wood on the south-east; the chambers for lepers on the south-west; and the chambers for the oil on the north-west, (Tractat. de Mensuris Templi, cap. ii. sect. 5.)

are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people." But what, it may be asked, was between these smaller courts, in the corners, and the doors on the different sides? Was the wall bare, and unornamented? or, had it covered walks like the Court of the Gentiles? We answer, it had piazzas below, and galleries above, on three of its sides, namely, on the east, south, and north; but the west side, or that next the Court of Israel, had none. Nor were those piazzas and galleries built at the same time with the Court; for it was not till inconveniences were felt from the men and women crowding together, that they thought of erecting them at all. But when these happened, they built piazzas for the men, and galleries above them for the women.[a] Hence they differed from those around the Court of the Gentiles in two respects. For in the first place, they consisted only of two rows of pillars; one at the side of the wall, to prevent the weight of the balconies from injuring it, and another farther distant. It is not said how far, but as there were only two rows, and the two rows in the Court of the Gentiles were fifteen cubits distant, it is probable that the distance was the same here. Secondly, those in the Court of the Gentiles were twenty-five cubits high, without any interruption between the ground and the top; but these were divided into parts or stories, the number of which is not mentioned; but if we divide the twenty-five cubits, or forty-five feet seven inches, into four stories, we have eleven feet five

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 5.

inches nearly for each story. So that, according to this, there might have been piazzas below for the men, and three stories above these piazzas for the women; which, on the three sides of the Court, would have contained a considerable number.

There is only one thing more that remains to be noticed in this Court, viz. the treasure chests. The treasuries of the temple were divided into two classes; the treasure chests, and the treasure chambers. The former of which were called *Shûpherût*, (שופרות,) or trumpets, because they were wide in the bottom and narrow at the top, to prevent the money which was put in from being taken out. The latter were called *Lesekût*, (לסכות,) or the repositories; and both bore the general name of *Corban*, (קרבן,) or *Kereben*, an oblation, or sacred gift. We have already had occasion to notice some of the treasure chambers, when describing the west gates of the outer wall named *Asuppim*. Two more are mentioned in the Mishna;[a] the one called the repository for hidden things, into which the pious put what sums they pleased for the support of poor children: the other, the repository for vessels intended by the donors for the service of the temple. These repositories were opened once in thirty days, when the money was applied according to the wish of the donors; and the vessels fit for the service of the temple were kept, while those accounted unfit were sold, and the money applied to sacred uses. But as the rest of the treasure chambers will present themselves to our consideration when treating of the buildings attached to the

[a] Tractat. de Siclis, cap. v. sect. 6.

temple, we shall at present confine our attention to the treasure chests. These were thirteen in number, eleven of which stood constantly in the Court of the Women, before the pillars on the east, south, and north sides; and their designations and uses were as follow: The first was to receive the price of the two turtle-doves, or two young pigeons, from those who had to offer them; the one for a burnt offering, and the other for a sin offering. The second, for those who offered a burnt offering of birds only. The third, for those who offered money to buy wood for the altar. The fourth, for those who offered money to buy frankincense. The fifth, for those who offered gold for the mercy-seat. The sixth, for the residue of sin offerings; that is to say, if any person set apart a sum of money for a sin offering, and the price was less than the money destined, the remainder of the sum, whatever it was, was cast in there. The seventh was for the residue of trespass offerings: these two last belonged to the priests.[a] The eighth chest was for the residue of the offerings of birds, of the men and women who had issues, and of women after childbirth. The ninth, for the surplus of the Nazarite's offering. The tenth, for the surplus of the leper's trespass offering. And the eleventh, for those who voluntarily offered a sacrifice of the herd in order to buy it.[b]

Such were the eleven treasure chests which constantly stood in the Court of the Women, viz. three on one side of the Beautiful Gate, three on the

[a] 2 Kings xii. 16.

[b] Mishna, Tractat. de Siclis, cap. vi. sect. 5. Lightfoot's Chorog. Decade on Mark, ch. iii. sect. 2.

other, and the other five on the north and south sides of the Court. The remaining two chests, to complete the thirteen, were appropriated, as we formerly saw, to the receiving of the half-shekel, which every Israelite had to pay for the redemption of his life ;[a] the one for what was due for the present year, and the other for the past; if from accident or neglect it happened to be omitted. And they commonly stood, for about thirty days before the passover, at the gate Shushan, or the east gate in the outer wall, as being the most frequented entrance to the temple.[b] Such were the money chests which stood in the temple; viz. the two which were temporary at the gate Shushan, and the eleven which were permanent in the Court of the Women.

It was in this Court of the Women, called the Treasury, that our Saviour delivered his striking discourse to the Jews, related in John viii. 1—20, and his beautiful commendation of charity, on observing a widow throw two mites into one of the chests.[c] A mite was a small brass coin, equal in value to the Jewish half-farthing; and the two mites, or farthing, were only equal in value to the twelfth and a half part of a penny sterling. But it was the motive, and not the sum, that the Son of God regarded. Man looketh only, or at least often, to the outward appearance, but the Lord looketh at the heart. Before we quit this Court of the Women, we may remark, that it was into it that

[a] Exod. xxx. 13.

[b] Lightf. Chorog. Decade prefixed to Heb. and Talm. Exer. on Mark, chap. iii.

[c] Mark xii. 42; Luke xxi. 2.

the Pharisee and Publican went to pray; the one advancing with confidence towards the gate Nicanor, through which he had a view of the temple, and saying, "God, I thank thee, that I am not as other men;" while the other stood afar off, smiting upon his breast and saying, "God be merciful to me a sinner."[a] It was into this Court also that the lame man followed Peter and John, after he was cured; the Court of the Women being the ordinary place of worship to those who brought no sacrifice.[b] And from thence, after prayers, he went back with them, through the Beautiful Gate of the temple, where he had been lying, and through the Sacred Fence, into the Court of the Gentiles, where, under the eastern piazza, or Solomon's Porch, Peter delivered that sermon which converted five thousand. It was in this same Court of the Women that the Jews laid hold of Paul, when they judged him a violator of the temple, by taking Gentiles within the Sacred Fence.[c] In this Court the high priest, at the fast of expiation, read a portion of the law. Here also the king, in the sabbatical year, did the same at the feast of tabernacles. And in this Court, as we shall see afterwards, did the people rejoice with great joy, every year, at that solemnity.

We shall only add, that it was in this Court that King Agrippa suspended the gold chain given him by Caius Caligula, the Roman emperor, of equal weight with the iron chain with which he had been bound, by the order of Tiberius, as a testimony of his gratitude to Almighty God, for the favourable

[a] Luke xviii. 10—13. [b] Acts iii. 8. [c] Acts xxi. 26, &c.

change in his affairs.[a] And perhaps it was around this Court, or the Court of the Gentiles, or of Israel, that the spoils which Herod took from the barbarous nations were suspended; for Josephus says of them, that they were fixed around the entire temple, being dedicated to it.[b]

SECT. V.

The Court of Israel.

Height of the wall between it and the Court of the Women; relative heights of the two courts; steps which led from the one into the other; for what they were remarkable; Psalms of Degrees explained; chamber under the steps for the musical instruments. The gate Nicanor; its height, beauty, the names it has in Scripture; various things appointed to be done in it, (the three remarkable things that happened forty years before the destruction of Jerusalem.) Size of the Court of Israel. Objects on the *east* side of it:—a room for the Council of Twenty-three. The place where Solomon's brazen scaffold stood; the king's pillar; the Levites' ward; the chamber of Phineas; pastry-man's chamber; the place where the stationary men stood. Objects on the *south* side:—the chamber of lots; Gezit, where the Sanhedrin sat; their number, qualifications for office, manner of sitting, hours of attendance, causes that came before them, punishments they inflicted. The names of their presidents, and places to which they removed on leaving Gezit. The draw-well chamber; the Water Gate; the chamber of incense; receipt for making and using it; the room where the high priest first bathed on the day of expiation; the wood room; Pherederin, or the vestry of the temple; the Levites' ward; the Gate of Firstlings; another Levites' ward; the Gate of Kindling; the common-hall of the Levites while on guard; the distance of the gates on this side of the Court from each other. Objects on the *west* side; none. Objects on the *north* side:—the relative situation of the gates. Bit muked, containing the chamber for the lambs used in the daily sacrifice; a bathing room for the priests; the common-hall for the priests on guard; the cham-

[a] Joseph. Antiq. xix. 6. [b] Ibid. xv. 11.

ber where the show bread was prepared, and the place where the Maccabees deposited the stones of the altar that was polluted by Antiochus. The gate Muked; the treasure chamber for the poll-tax; another Levites' ward; chamber for the money that was devoted to repair the temple; the gate Corban, or of the Women; the salt chamber; chamber for the hides; chamber for washing the entrails; the other chamber where the high priest bathed on the day of expiation; the gate of Sparkling, or of Song; Levites' and priests' wards; the chamber of stone vessels.

The Court of Israel was formerly mentioned as the third division of the sacred ground; and in entering it from the Court of the Women, we meet with a high wall of separation, the side of which, next the Court of the Women, was thirty-two cubits and a half high, but the side next the Court of Israel only twenty-five. The reason of which difference was, that as the rock on which the temple stood always became higher on advancing westward, the several courts naturally became elevated in proportion. Thus, as there were twelve steps, or six cubits of ascent, from the Court of the Gentiles into the Hil, or Sacred Fence; and five steps, or two cubits and a half thence into the Court of the Women; so there were fifteen steps, or seven cubits and a half, from the Court of the Women into the Court of Israel; which seven cubits and a half are the exact difference between thirty-two and a half and twenty-five, or the outer and inner sides of the dividing wall. Consequently, the Court of Israel was higher than the Court of the Gentiles by sixteen cubits, or twenty-four feet, and the ascent from the one to the other was by thirty-two steps in all.

The fifteen steps which led out of the Court of the Women, into the Court of Israel, were in the

form of a semicircle, so as to allow a more easy communication; and their number gave rise to the fifteen psalms, from the 120th to the 134th inclusive, being entitled, "Psalms of Degrees;" because upon these steps the Levites stood and sung them at the feast of tabernacles.[a] We may also remark, that, on either side of these steps, there was a door in the wall, facing the Court of the Women, and opening into chambers under ground, whose roof was level with the floor of the Court of Israel, and in which the Levites deposited their musical instruments, when they had finished their singing in the daily service. They came down the fifteen steps, and at the bottom turned, to the right and left, into the chambers we are now describing.[b] But let us ascend the steps, to the gate that conducts us from the one court into the other.

According to Josephus, it was fifty cubits high, including the tower at the top, but the door was only forty cubits, and richly ornamented with silver and gold. It would thus form a counterpart to the gate called Beautiful, at the other end of the Court.[c] The gates at the sides of the Court are not described, but they were probably much lower; perhaps of the same size as those in the Court of the Gentiles.

This gate, which separated the Court of the Women from that of Israel, was formerly known by different appellations. Thus, it is called the *higher gate of the Lord's house*, in 2 Kings xv. 35, and 2 Chron. xxvii. 3, in allusion to those which were lower down: the *new gate*, in Jer. xxvi. 10,

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 5.
[b] Ibid. sect. 6. [c] War, v. 5.

and xxxvi. 10, because rebuilt by Jotham;[a] the *gate of entrance*, in Ezek. xl. 15, and the *brazen gate*, in Josephus.[b] But the most common name, by which it was known in our Saviour's days, was the Gate Nicanor;[c] either because one of that name, residing at Alexandria, in Egypt, sent the two doors of it to Jerusalem; or because a Grecian prince of the name of Nicanor, was slain there, in the time of the Asmonaeans; or in honour of Saleucus Nicanor, the first king of Syria, who had shown himself a friend to the Jewish nation. However this may be, it was in this gate, which was accounted of equal sanctity with the Court of the Women, that the leper stood, to have his atonement made, and cleansing completed. It was here that they tried the suspected wife, by making her drink of the bitter waters. It was here that the gold tablet, presented by Helena, Queen of the Adiabeni, on the River Adiab, in Assyria, was suspended, on which was written the section about the suspected wife;[d] here likewise that women appeared after childbirth for purification; and here consequently that the Virgin Mary presented her child.[e] Josephus,[f] when treating of the prodigies which presaged the destruction of Jerusalem, mentions a remarkable one concerning this gate. His words are as follow: "The east gate of the inner temple, being of brass and extremely heavy, and which could hardly be shut by twenty men; when barred and bolted exceedingly strong and sure,

[a] 2 Chron. xxvii. 3. [b] War, ii. 17.
[c] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 4.
[d] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 10.
[e] Luke ii. 22. [f] War, vi. 5.

was seen by night to open of its own accord; which the simpler did interpret as a very good omen; but those of deeper research suspected that it presaged the decay and ruin of the strength of the temple." Josephus does not mention the year in which this miracle happened; but other Jewish writers say, that it happened forty years before the destruction of Jerusalem. (See them quoted in Lightfoot's Prospect of the Temple, ch. xx. sect. 1.) And it is worthy of notice, that they date three remarkable things as happening forty years before the destruction of the temple; or, in other words, about the time of our Saviour's death: namely, the opening of these folding doors; the Sanhedrin's leaving the room Gezit; and the scarlet list on the scape goat's head not altering from red to white, which they assert it did in former times.[a] Might not these have convinced them, that their ecclesiastical glory was departing; that their civil liberties were coming to a close; and that he whom the scape goat represented, had actually appeared to take away the sin of the world? But "blindness in part is happened unto Isreal, until the fulness of the Gentiles be come in."[b]

Let us now enter the gate, and examine attentively the several objects which were to be seen in the Court of Israel.

Generally speaking, the whole of the remaining space might be called the Court of Israel, for there was no wall between it and the Court of the Priests; but as it was commonly limited to much narrower bounds, we shall adopt that limitation. Let it be

[a] Lightfoot, ibid. [b] Rom. xi. 25.

observed, then, that the Court of Israel, as thus defined, was that portion of ground which surrounded the Court of the Priests; and was itself surrounded on the south, west, and north sides, by the wall which separated it from the Sacred Fence, and on the east, by that which divided it from the Court of the Women. It was in the form of an oblong, whose north and south sides were one hundred and eighty-seven cubits long, by only eight cubits broad; and whose east and west sides were one hundred and thirty-five cubits long, by eleven cubits broad.[a] It thus contained one rood, twenty-eight poles, sixteen yards, six feet, English measure. As the dividing line, between it and the Court of the Priests, was a row of pillars, and these were covered above, like the pillars in the Court of the Gentiles and the Court of the Women; this Court of Israel was properly a piazza, of the above dimensions, under which the Israelites stood, while their sacrifices were burning in the Court of the Priests. During the first temple, this piazza was formed of part of the Algum trees, which the servants of Solomon brought from Ophir;[b] and it commanded a full view of the altar and temple, and of all the priests who were officiating.

But let us proceed regularly, and survey the objects worthy of notice on its several sides, beginning with the east. Here, above the gate Nicanor, was a room for one of the Councils of Twenty-three; for there were two in the temple, one here, and one over the gate Shushan, in the outer wall,

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 6.
[b] 2 Chron. ix. 11.

before the Sanhedrin took possession of it. It was in one of these judicatories that our Saviour disputed, when only twelve years of age, astonishing the doctors.[a] Immediately before the gate, was the place where Solomon erected the brazen scaffold, on which he uttered that beautiful prayer at the consecration of the temple, which is recorded in 1 Kings viii. 22—53, and 2 Chron. vi. 12—42. And there too, in after-times, stood the king's pillar, as it is called in 2 Kings xi. 14; xxiii. 3; and 2 Chron. xxiii. 13; where the kings, on particular occasions, took their station.[b] Such were the objects immediately above and before the gate. The only other objects, on that side, were the Levites' ward, and the Chamber of Phineas, on the right as one entered the Court, (marked No. 1. in Plate II.) and that of the *pastry-man*, on the left, (marked No. 2.) The Chamber of Phineas was the wardrobe for the priests, whence they received their vestments when they entered on office, or required new ones; and into which they returned the old, to be unravelled for wicks to the lamps at the feast of tabernacles. It was called by that name, in honour of one Phineas, who had been remarkably faithful in his office. The pastry-man's chamber was the place where they prepared the daily meat offering of the high priest, in the offering of which, he was distinguished from the other priests.[c] And we may remark, before leaving this side of the Court, that here commonly stood the stationary men, who represented the Israelites, in their attend-

[a] Luke ii. 46. [b] 2 Chron. xxxiv. 31; Ezekiel xlvi. 2—8, 12.
[c] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 4.

ance on the service, and of whom we shall speak more particularly, in a subsequent part of this work.

But let us now turn to the *south* wall of the Court of Israel, and examine the objects worthy of attention on that side. The first, in the south-east corner, was the building called Gezit, (גזית) where the Sanhedrin so long assembled. It was built by Simeon ben Shetah, vice-president of the Sanhedrin, in the time of Hyrcanus Jannaeus, one of the Asmonaean princes. Its name denotes that it was built of stone neatly polished; for so the word is used in Exod. xx. 25; 1 Kings v. 17; and several other places: and it was said to be half holy and half common, to denote that it stood half within the Court of Israel, and half without it, in the wall and Sacred Fence, with a door entering into either place, and a dividing wall between them. That half which entered from the Sacred Fence, (and which is marked No. 3. in Plate II.) was the place where the Sanhedrin assembled; for it was one of their traditions, that none might sit within the verge of the Court of Israel, but the kings of the house of David. And it was by this door from the Sacred Fence, that the criminals entered who were to be judged: but there was a door on the other side, into the Court of Israel, for the use of the Sanhedrin. The other half of the chamber Gezit (marked No. 4. in Plate II.) was entered from the Court of Israel, and was the place where the priests cast their lots for the daily service, and offered up certain prayers to the God of Israel, which will afterwards be more particularly noticed.

But we cannot leave the chamber, where the great council of the nation assembled, without at-

tending a little to its history. It received its name סנהדרין Senéderin, from the Greek word *συνεδριον*, a sitting together, or an assembly; and it consisted of seventy-one members, answering to Moses and the seventy elders, whom he chose, when God, in the wilderness, first appointed it.[a] These members were composed of priests, Levites, and Israelites; or, as they are called in the New Testament, chief priests, scribes, and elders. The first, were the heads of the twenty-four courses, appointed by David,[b] and revived after the captivity by Ezra, making one-third of the whole number; the second, were transcribers and teachers of the law; and the third, were the heads of the tribes of Israel,—making between them the other two-thirds. The qualifications for office were wisdom, integrity, the fear of God, love of truth and impartiality; to be learned in arts and languages; skilled in physic, arithmetic, astronomy, and astrology; able to judge in cases of magic, sorcery, and idolatry; without any bodily blemish; aged, but not too old, lest they might be unable to endure the fatigues of office; and fathers, that they might be acquainted with tenderness and compassion.

Their manner of procedure was this:—The most eminent person among them, for worth and wisdom, was chosen *Nasi*, (נשיא, *Neshia*) that is, prince, or president. Whilst the king, therefore, had the charge of the army and of war, and the high priest the charge of the divine worship, it was the president's duty to be the repository of tradition. He resolved cases of conscience, and taught the oral law, which Moses was said to have intrust-

[a] Numb. xi. 16, 17. [b] 1 Chron. xxiv. 1.

ed to the seventy elders. Esdras, or Ezra, is considered as the person who instituted this office, and settled it in David's family. Hillel, who came from Babylon in the reign of Herod, thirty years before Christ, exercised it with great honour. Nor did the destruction of Jerusalem occasion its abolition, for it continued under the title of patriarch, or chief of the captivity for many ages after.[a] The second in dignity was the vice-president, or אב בית דין, *Ab-bit-din*, the father of the house of judgment. He sat on the right hand of the president, but on a lower seat; (which may serve to illustrate the phrase in Matt. xxvi. 64, of sitting on the right hand of power;) and the rest of the Sanhedrin took their places according to the date of their election, on either hand of these, and on a level with the vice-president, in the form of a semicircle.[b] The high priest was not a constituent member of this Court, unless elected for his personal merit; and the king had no vote, lest his presence might prevent liberty of speech, and influence decisions. Within the semicircle were two seats for the סופרו הדיונים, *Supheru èdiinim*, or scribes of judgment; that on the right was for him who registered the votes of acquittal; and that on the left, for him who marked the sentences of condemnation.[c] Before them, in three rows, and lower down, sat those wise men, out of whose number, the vacancies in the Sanhedrin were supplied, which was commonly done by rotation, and the laying on of hands,[d] as Moses did to Joshua; or by pronouncing, in the presence of three judges at least, the following words: "Thou art associated with us,

[a] Basnage's Hist. of the Jews, book i. chap. 4.
[b] Mishna, Tractat. de Synedriis, cap. iv. sect. 3. [c] Ibid.
[d] Ibid. sect. 4.

and power is given thee to judge of penalties,"[a] The hours of attendance were commonly from the end of the morning, till the beginning of the evening service: yet, sometimes the urgency of business forced them to break through that rule, and to continue their session even until night, that the matter might be finished before they arose. But, according to their traditions, they might not enter upon a new cause during the night season; a regulation which was violated in the case of Jesus Christ, whom they judged by night.

The causes which came before them, were commonly those of the greatest magnitude; as, when a sentence of life or death, passed by the inferior judicatories, was to be confirmed, or reversed;[b] or when a whole tribe, or a high priest, or a king of the house of David had offended. They had also the power of determining, in certain cases, of peace and war; for they divided their wars into two kinds —those that were commanded, like the wars against the Canaanites and Amalekites, and against the invaders or oppressors of Israel, in which the king, of his own accord, might engage without consulting them; and those that were permitted, like a war for security or enlargement of territory, which could not be entered into without their consent. The Sanhedrin also determined concerning any enlargement of Jerusalem, repairs of the Temple, constitutions of the inferior courts, or hard cases in the law and traditions.[c] And it was their province, like

[a] Godwin's Moses and Aaron, book v. chap. 5, 6.

[b] Joseph. War, ii. 20.

[c] Mishna, Tractat. de Synedriis, cap. i. sect. 5. Owen on the Hebrews, vol. i. Exercit. xii. Basnage's Hist. of the Jews, book i. ch. 4.

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wise, to review the proceedings of the inferior courts, which came before them, either by reference or appeal. For there were Courts of three, which met in a chamber near the synagogue, for determining about money, debts, contracts, &c.:[a] and Courts of twenty-three, in cities where there were one hundred and twenty families at least, which met in a chamber at the gate, and had power in causes both civil and criminal, either in the first instance, or when referred to them by the Council of three.[b] Thus the powers of the Sanhedrin were twofold: they were both a radical court, and a court of review; they could both take up causes of the greatest magnitude, and review the proceedings of inferior courts.[c]

The dress in which the accused appeared was, a black or mourning garment, with dishevelled hair, in order to excite compassion.[d] And the capital punishments inflicted on them, if found guilty, were the four following: slaying with the sword, strangling, burning, and stoning.[e] Those who were slain with the sword, were commonly beheaded. Those who were sentenced to be strangled, were set up to the knees in a dunghill, where two persons having placed a towel about their necks, put an end to their lives by drawing at either end.[f] The criminals condemned to be burnt, were also set up to the knees

[a] Mishna, Tractat. de Synedriis, cap. i. sect. 1—3.

[b] Ibid. sect. 4, 6.

[c] Ibid. cap. x. sect. 2. Selden de Synedriis. Le Clerc, Dissert. de Synedrio. Basnage's Hist. of the Jews, book v. Stackhouse's Hist. of the Bible, book vii. ch. 3, Dissert. 3. Leusden's Philolog. Hebraeo-mixtus, Dissert. 46.

[d] Joseph. Antiq. xiv. 9. [e] Mishna, Tractat. de Synedriis, cap. vii. sect. 1.

[f] Mishna, ibid. cap. vii. sect. 3.

in a dunghill, with a towel around their necks, which was drawn till they were forced to open their mouths, to receive the melted lead which was to be poured into them.[a] And the persons who were sentenced to be stoned to death, were taken, with their hands bound, to a little eminence without the city, twice the height of a man, where was a large stone lying at the bottom. When they were ten cubits from the place, they were exhorted to confess, and give God the glory, that although they died by the hand of the law, their souls might be saved in the day of the Lord. And when four cubits from it, while the officers of justice were stripping them almost naked, and administering the stupifying draught, the witnesses who had condemned them, laid aside their upper garments, that they might perform the duty which the law imposed. The culprits, accordingly, were dashed backwards by the first witness, on the stone at the bottom of the eminence. If not killed by that, the second witness was ready with another large stone, to throw it upon their breasts while they lay. And if still alive, the people who were present rushed forward, and stoned them till they died.[b] This may lead us to understand what is meant by the witnesses laying down their garments, or upper robes, at Saul's feet, when about to stone Stephen;[c] and also, what our Saviour meant when he said, "Whosoever shall fall upon this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder."[d] The persons condemned to be stoned, were first dashed

[a] Mishna, Tractat. de Synedriis, cap. vii. sect. 2.

[b] Ibid. cap. vi. sect. 3, 4. Lightfoot's Heb. and Talm. Exer. on Matt. xxi. 44; and on Acts vii. 51. [c] Acts vii. 58. [d] Matt. xxi. 44.

upon a stone, and then stones were thrown upon them.

All the stoned were also hanged on a tree[a]; but after hanging a certain time, they were buried in the burying-place allotted for such persons. For there were two of that description at Jerusalem; the one for the strangled and beheaded, as being the less notorious; and the other, for those who were burnt and stoned. But when the flesh was wasted in these public cemeteries, the bones were gathered and buried in the grave of their fathers.[a]

The minor punishments, inflicted by order of the Jewish tribunals, were whipping and the stocks,[b] the last of which were similar to those at present in use, by which the feet are confined for a certain time in the market-place; and the first was inflicted with a whip of three cords thirteen times repeated. For they were forbidden by the law to exceed forty, and by this contrivance, they limited it to thirty-nine; which may serve to explain to us what the apostle means, when he says,—"Of the Jews five times received I forty stripes, save one."[c]

With respect to the number of presidents, Dr. Lightfoot mentions the names of sixteen, between the return from the seventy years' captivity, and the time when they ceased to exist. Ezra, of whom so much is said in Scripture, was the first; during whose life, the Sanhedrin was composed of very eminent members, such as Zerubbabel, Joshua, Nehemiah, Seriah, Mordecai, &c.; and

[a] Mishna, Tractat. de Synedriis, cap. vi. sect. 4—6. Lightfoot's Harmony of the New Testament, part i. sect. 86; and Heb. and Talm. Exer. on Acts viii. 2.

[b] Deut. xxv. 2, 3; Jer. xx. 2.

[c] 2 Cor. xi. 24. See more of these punishments in part x. sect. 1.

hence it is called by the Jews the Great Synagogue.—Simeon the Just was the second. It was his brother Eleazer, to whom, when high priest, Ptolemy Philadelphus sent, respecting the Septuagint.—The third was Antigonus of Soco: one of whose scholars, named Sadoc, is thought to have broached the errors of the Sadducees.—The fourth was Joseph-ben-Joezer.—The fifth, Joshua, the son of Perehiah.—The sixth, Judah, the son of Tabbai, whose vice-president built the chamber Gezit.—The seventh, Shemaiah.—The eighth, Hillel, one of the most eminent the Jews ever had. His presidency began twenty-eight years before our Saviour's birth, and his death happened in the twelfth year of our Saviour's age. Jonathan-ben-Uzziel, the Chaldee paraphrast, was one of his scholars.—Rabban Simeon, Hillel's son, was the ninth. He was the first who was dignified with the name of Rabban, and is supposed to have been the Simeon who took our Saviour in his arms.[a] He began his presidency about the thirteenth year of Christ; and appears, like Nicodemus, to have been one of those, in the Sanhedrin, who believed on him.[b]—The tenth was Rabban Gamaliel, Simeon's son, under whom Paul was educated.[c] He was president when Christ was arraigned, and lived twenty-two years after; but it is probable, that he repented of the part he took in that transaction, and that the good instructions of his father had revived in his mind; for when the Sanhedrin wished to take violent measures against the apostles and the Christian cause, he appeared as their advocate.[d]—The eleventh president of the Sanhedrin

[a] Luke ii. 25. [b] John xii. 42. [c] Acts xxii. 3. [d] Acts v. 34—39.

was Rabban Simeon, the son of Gamaliel. He was slain at the destruction of Jerusalem by the Romans. But although the city was destroyed, the Sanhedrin did not cease to exist, for it moved about from place to place, having the following presidents: viz. Rabban Jochanan-ben-Zaccai, the twelfth president, who held the Sanhedrin at Jabneh.—Rabban Gamaliel, of Jabneh, the thirteenth; the son of Rabban Simeon Gamaliel, the eleventh president.—Rabban Simeon, the son of Rabban Gamaliel, of Jabneh, the fourteenth.—The fifteenth was Rabbi Judah, son of the former, the compiler of the Mishna, called, by way of distinction, *Hakedush*, or *Holy*.—And the sixteenth was Rabban Gamaliel, the son of Rabbi Judah, with whom the title of Rabban ceased, and the Sanhedrin expired.

We have been thus long in our details concerning the chamber Gezit, in consequence of the Sanhedrin having assembled there for so long a time; and it should not be forgotten, that the time of their leaving it, according to their own confession, happened at the death of our Saviour, when the power of judging in civil matters ceased, and their discussions were confined to those which were entirely of a religious nature. It was then that they retired from the chamber Gezit, and held their meetings in that above the east gate in the outer wall, or the gate Shushan, where a council of twenty-three formerly assembled. The following is the list of places to which they successively removed: 1st, from Gezit to Heniut, over the gate Shushan; 2d, from Heniut to Jerusalem; 3d, from Jerusalem to Jabneh; 4th, from Jabneh to Ausha; 5th,

from Ausha to Jabneh; 6th, from Jabneh to Ausha again; 7th, from Ausha to Shepherom; 8th, from Shepherom to Bit Shaarim; 9th, from Bit Shaarim to Tsipperas in Galilee; and, 10th, from Tsipperas to Tiberias.[a]

Such were the buildings in the south-east corner of the Court of Israel: and, advancing forward along the south wall, towards the Water Gate, we come to the house or chamber for the draw-well, (marked No. 5. in Plate II.) a well being sunk there, and a wheel placed over it, by which they drew water, to serve every purpose in the Court of the Priests;[b] as filling the laver, filling the cisterns for the priests to bathe in, washing the sacrifices, boiling the offerings, and even washing the Court itself. But as a large quantity of water was required for these purposes, and we never find a deficiency of it complained of, it may be proper to observe, that the requisite supply was not obtained from a spring in the rock, but from the spring Etam or Nephtoah,[c] which lay four furlongs to the westward of the temple, and was conveyed to it by means of pipes along that place which was called "the coming down of the waters."

At the west end of the draw-well chamber was the gate called *The Water Gate.*[d] It had a guard of young priests stationed at it,[e] and gave a direct entry, from the Court of the Gentiles, and Sacred Fence, into the court of the Priests, opposite to the

[a] Lightfoot's Prospect of the Temple, chap. ix.

[b] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 3.

[c] Josh. xviii. 15. Lightfoot's Chorographic Enquiry prefixed to John, ch. v. sect. 5.

[d] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 4; ii. sect. 6.

[e] Ibid. Tractat. de Sacrificio Jugi, cap. i. sect. 1.

brazen altar. But it was not called by that name, on account of its being in the neighbourhood of the reservoir for water; but on account of its being the gate through which the water was brought from Siloam, that was poured out at the feast of tabernacles.[a] We read of a Water Gate in Neh. viii. 3; but that was in the city, not in the temple, as is evident from Neh. iii. 26.

Immediately above the Water Gate of the temple, was the chamber *Abtines*, or incense chamber, so called from a person of that name, who had been much esteemed while in office; in like manner as the wardrobe chamber was called the Chamber of Phineas. The receipt for making the incense intended for the golden altar was as follows: Of stacte, onycha, galbanum, and frankincense, each seventy-one pounds weight; of myrrh, cassia, crocus, and ana, sixteen pounds each; of costus, twelve pounds; cinnamon, nine pounds; and cloves, three pounds; in all three hundred and sixty-eight pounds. The first four of these ingredients, but not their specific quantities, are to be found in Exod. xxx. 34; the rest were added by the traditions. Each of these articles was pounded by itself, in the mortar called "the mortar of the sanctuary," which was carried to Rome when the city was sacked. They were then carefully mixed, and to the mixture were added some salt of Sodom, amber of Jordan, and an herb of an odoriferous smoke, with which very few were acquainted. The proportion for each day was a pound, and the three pounds which remained at the end of the year, except a handful

[a] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 6. De Siclis, cap. vi. sect. 3.

that the high priest took on the day of expiation, were given to the workmen who repaired the temple, as part of payment, but immediately bought back, and accounted as part of the next year's stock.[a] As the high priest was commanded by the law to take a handful of incense on the day of expiation,[b] he, for some time before that solemnity, visited this chamber that he might learn aright that part of his duty. It was in this room, that the younger priests kept a nightly guard, as they did also in Bit Nitsuts, on the opposite side of the altar. The elder priests held their guard in Bit-muked.

On the roof, likewise, of this Water Gate, and above the incense chamber, was a bath, in which the high priest first bathed on the day of expiation; although the bath in the room Epheruè (which we shall examine afterwards) was the place where he bathed oftenest on that day. Nor was it unnatural for him so to do. For, having spent the night before, as he usually did, in the chamber called Pherèderin, he, as a matter of convenience, ascended to a chamber so near it, to begin his ablutions, before he entered on his important work.

Such were the chambers at the Water Gate.—Let us proceed onwards to the *wood chamber*, (marked No. 6. Plate II.) which joined to the Water Gate on the west side, and was the place to which the priests, who were employed in the wood chamber in the Court of the Women, brought the wood which they had examined, and judged to be proper for burning on the altar. Above the

[a] Mishna, Tractat. de Siclis, cap. iv. sect. 5. [b] Levit. xvi. 12.

wood chamber, in a second story, was the *room Pherèderin*, (פרהדרין) or the *room of the sitters;* because there the high priest commonly consulted with the rulers of the temple, or counsellors, about the concerns of the temple.[c] It was his vestry, where all matters relating to the government of the temple were privately discussed.[a] And beyond it, at the side of the next gate, was the chamber where the Levites on guard watched, (marked No. 7. Plate II.) That gate was called *the Gate of Firstlings.*[b] It entered into the Sacred Fence and Court of the Gentiles; and obtained its name from the firstlings intended for sacrifice passing through it. They were slain on the south side of the altar, and sacrificed upon it. Beyond that, to the west, lay the gate called *Edelek*, (הדלק) or of Kindling;[c] not because the wood that was used on the altar was brought through it, as some have thought; (for we saw the wood room to be nearer the altar than this gate;) but the origin of the name seems to have been, because the Levites, who kept guard in the court of Israel, and had one of their guards at this gate, had both a ward at the gate, and a common hall with a fire-place near it, (marked No. 8. and 9. in Plate II.) where those who were on guard warmed themselves. It led, likewise, into the Court of the Gentiles, through the Sacred Fence.

Thus have we seen the objects worthy of notice on the south side of the Court of Israel. But before we leave it, we may remark, that the three gates there mentioned, were all at equal distances

[a] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 3.
[b] Ibid. cap. i. sect. 4. cap. ii. sect. 6. [c] Ibid.

from the end and from each other: so that, as the length of the wall was one hundred and eighty-seven cubits, the distance between the gates was forty-six cubits and three-quarters each.

Along the *west* side of the Court of Israel, or behind the temple, there was neither gate nor building, except the wall which divided it from the Hil, or Sacred Fence. But, on the *north* side there were three gates directly opposite to those on the south side, and a number of chambers which remain to be described. Let us begin with those which were at the west end of the wall, and move onward to the east, from whence we set out.

Between the north-west end of the Court of Israel and the gate *Muked*, (מוקד) or of Burning, was comprehended the fourth part of the north wall, or forty-six cubits and three-quarters; where there were several buildings, all included under the general name of *Bitmuked*, or the *House of Burning*. The manner in which these buildings were arranged was this. The forty-six cubits and three-quarters were divided into three parts, of fifteen cubits and a half each: of these, the middle part formed one chamber; and each of the others, two; thus forming five chambers in all. The two, at the west end, were for the lambs used in the daily sacrifice, and for the priests to bathe in,[a] (marked No. 10. and 11. in Plate II.) That in the middle (marked No. 12.) was the common hall for the older priests, (as the chamber of kindling, on the south side opposite to it, was the chamber for the Levites,) where they kept a fire in cold weather to warm themselves while on guard; as their clothing

[a] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 6.

when on duty was thin, and they were always barefooted. Hence it obtained the name of Bitmuked, or the House of Burning. The Mishna gives us the following description of it :—It was a great arched room, furnished with stone benches, on which the elders of the house of their fathers slept. But the young men of the priesthood slept on the ground, in their ordinary clothes, having their holy garments under their heads, instead of pillows.[a] It would appear, that they were exceedingly carefull of the keys of the Court : for we are told from the same authority, that, when the gates were locked, they were brought to the priest who presided over the guard, and were put into a stone chest, on the cover of which he laid his pillow, and there slept.[b] I need only add, that this hall had two doors, one opening into the Court, and another into the Sacred Fence, through which doors Jechoniah passed when he went into captivity.[c] With regard to the other two chambers beyond the common hall, and next to the gate Muked, one was for preparing the show-bread, over which the family of Garmû presided ; (marked No. 13. Plate II.) and the other (marked No. 14.) was the place, where the Maccabaean family laid up the stones of the altar, (which Antiochus Epiphanes had polluted with abominable sacrifices,) till a prophet should arise, to inform them what to do with them.[d]

We are now come to the gate *Muked*, or the Gate of Burning, so called for the above-mentioned

[a] Mishna, Tractat. de Sacrificio Jugi, cap. i. sect. 1. De Mensuris Templi, cap. i. sect. 9. [b] Ibid. Tractat. de Mensuris Templi, cap. i. sect. 9. [c] Ibid. sect. 7 ; cap. ii. sect. 6.

[d] Maccab. i. 47 ; ii. 25 ; iv. 43—46. Mishna, Tractat. de Mensuris Templi, cap. i. sect. 6.

reason;[a] which led into the Sacred Fence and Court of the Gentiles. It was also called the gate *Kereben*, (קרבן) or of Gifts, because on the east side of it was the treasure chamber, for the poll-tax, and for the poor. Here, as we formerly noticed, the priests had one of their guards, for the protection of the temple.

Between the gate *Muked*, or Kereben, and the next gate to the east, (which was also a space of forty-six cubits and three-quarters,) there were three chambers; namely, the treasury, just now mentioned, (marked No. 15.); the ward for the Levites while on guard; and another treasure chamber, where the money was deposited, which was given for the repairs of the temple, (marked No. 16.) It was this last circumstance, which caused the next gate also to be called Kereben;[b] but it was likewise known by another name, viz. the *Gate of the Women*, because there, during the first temple, Ezekiel saw the women weeping for Tammuz, or Adonis;[c] and because, during the second temple, the women who had sacrifices to offer, brought them through this gate into the Court; for although it was not lawful for women to go ordinarily into the Court of Israel, it was perfectly competent for them so to do when they had either burnt offerings, or sin, or trespass offerings to present. Between the gate Kereben, or Gate of the Women, and the gate still farther eastward, or the gate *Nitsuts*, (ניצוץ) which included other forty-six cubits and three-quarters of the north wall, there were three buildings; namely,

[a] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 5; cap. ii. sect. 6. [b] Ibid. [c] Ez. viii. 14.

1. The salt chamber, (marked No. 17. in Plate II.) where was deposited the salt used in sacrifice,[a] the quantity of which must have been considerable, since every thing, except the blood and the wine of the drink offering, was commanded to be salted.[b] 2. The chamber called *Pheruè*, (פרוה)[c] either from a person of that name, mentioned in the Talmud, or perhaps from a word which signifies "*bullocks*," because there the priests deposited the hides, which were taken from the sacrifices, and kept them in salt, till the eve of the Sabbath, when they were divided. 3. The chamber of the washers, because in that room they washed the inward parts of the sacrifices, according to the law.[d] It was out of that chamber that a winding stair led into the room above, called *Epheruè*, (הפרוה) where was the bath in which the high priest bathed on the day of expiation four several times:[e] for, according to the tradition, he was required to bathe five times on that day, and wash his hands and feet ten times. We are not told where he washed; for the Laver was the ordinary appointed place: but we have seen that the first time he bathed, in the morning, was on the other side of the Court, in the room above the Water Gate; and the other four times were in this chamber Epheruè.

We are now come to the most easterly gate on the north side, which was called both the gate *Nitsuts* and the *Gate of Song*.[f] It led through the Sacred Fence into the Court of the Gentiles;

[a] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 2.
[b] Lev. ii. 13. [c] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 2.
[d] Lev. i. 9. [e] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 2.
[f] Ibid. cap. ii. sect. 6.

and obtained the first name, either from the *sparkling* which the fire on the altar cast upon it, for it stood directly opposite to the altar; or because the mid-day sun shone upon it with peculiar brightness, and caused the gilding on it to sparkle; which could not happen to any of the other gates on that side of the Court, on account of their being overshadowed by the temple. Its other appellation, the *Gate of Song*, probably originated in its being near the desks, where the Levites sat, when they sang and played during the service. On the east side of this gate was a room (marked No. 18. in Plate II.) for the Levites who kept ward; and above it, in a second story, was a room for the young priests engaged in the same duty.[a] And the only other chamber on this side, was that which was named the *stone chamber*; because all the vessels of earth or stone in the service were kept there. In that chamber, also, the priest who was appointed to burn the red heifer was kept for seven days, that he might be duly purified, and prepared for that important duty.

Thus have we travelled round the Court of Israel.—To some these subjects may appear dry and uninteresting; but by those who are fond of Jewish antiquities, they will be duly appreciated. The author can only say, that no small care has been taken to render them perspicuous.

[a] Mishna, Tractat. de Sacrificio Jugi, cap. i. sect. 1. De Mensuris Templi, cap. i. sect. 5.

SECT. VI.

The Court of the Priests.

Its situation, dimensions, and height above the Court of Israel. The portion of it appointed for the musicians and unofficiating priests. The times when the Israelites might enter the Court of the Priests, with the manner of their entry and return. The brazen altar; its size under the tabernacle; first and second temples, and the temple by Herod; its position and figure, the manner of sprinkling the blood; times when washed. The Kebesh, or ascent to the altar; its form and dimensions. The use of the red line round the altar. The sanctity of the altar—why steps were forbidden; the altars of earth—why groves and pillars were forbidden. Objects on the *north* side of the altar:—This side accounted the most holy; the place of rings; the tables, pillars, and hooks: the Molten Sea; difficulties as to its capacity considered. Objects on the *south* side of the altar:—The silver and marble tables; the station of the priests who blew the silver trumpets; more rings, tables, and hooks. The kinds of sacrifices that were killed on the south side of the altar. Space between the altar and the porch; things for which it was remarkable. The Megeruphita, or bell, supposed to be a gurry or gong: an account of both these. The laver; one only during the tabernacle: ten in Solomon's temple, and one only in the second temple; how filled; method of washing at it.

THE Court of the Priests formed the fourth division of that part of the sacred ground, within which none but Jews might enter. The other three were the Sacred Fence, the Court of the Women, and the Court of Israel. But as many things will present themselves to notice under the general title of the *Court of the Priests*, it is necessary that we be distinct. Let us begin with its situation and dimensions.

This Court was completely inclosed by the Court of Israel; so that the Court of the Priests resembled a mirror, and the Court of Israel the frame

that surrounded the mirror. Its length, from east to west, was one hundred and sixty-five cubits, or three hundred feet eleven inches; and its breadth, from north to south, one hundred and nineteen cubits, or two hundred and seventeen feet; consequently it contained one acre, one rood, thirty-nine poles, twenty-eight yards, and two feet English measure.[a] The whole of this space was raised two cubits and a half above the floor of the Court of Israel;[b] and, therefore, by resorting to what was said of the other Courts, we may ascertain its comparative elevation. Thus, if it was two cubits and a half higher than the Court of Israel, it must have been ten cubits above the Court of the Women; twelve cubits and a half above the Sacred Fence; and eighteen cubits and a half higher than the floor of the Court of the Gentiles. It was separated, on all sides, from the Court of Israel, not only by this rise of two cubits and a half, and by the pillars which supported the piazza of that Court, but also by railing between these pillars; called "ranges" by our translators in 2 Kings xi. 8, 15. And for eleven cubits on the east end,[c] it was covered with a piazza, like the Court of Israel, by having a se-

[a] The measures in the Mishna are apparently different from the above account, but really the same. For 165 when joined to the 11 cubits destined for the musicians and unofficiating priests, and 11 cubits for the Court of Israel, make 187, or the whole length of the court, according to the Mishna: and 119 when joined to the 8 cubits of the Court of Israel on the south, and 8 cubits of the same Court on the north, make 135, or the whole breadth of the Court of the Priests, according to that author. The apparent difference is occasioned, by including the Court of Israel in the measures of the Court of the Priests. (Tractat. de Mensuris Templi, cap. ii. sect. 6.)

[b] Mishna, Tractat. de Mensuris Templi, cap. ii. sect. 6.

[c] Ibid. cap. v. sect. 1.

cond row of pillars,[a] at that distance, to support the roof. In the account given of the first temple, we are told, that the terraces of the house of the Lord were made of the algum trees which were brought from Ophir.[b] Immediately on entering the railing, which separated the Court of the Priests from the east end of the Court of Israel, you began to ascend four steps, the first of which was a cubit broad and a cubit high, and the other three half a cubit high each. Nor were these steps confined to the narrow space, that formed the entry from the one Court into the other; for they extended, within the railing, the whole width of the Court; and by these, as by a passage, the Levites went along the inside of the railing on the east end, and ascended the desks, where they sang and played during the service. Thus the space of eleven cubits, above referred to, as cut off from the length of the Court, but extending the whole breadth of it, had two and a half of these cubits occupied with the steps and desks of the Levites. The other nine and a half were for the priests to stand in, who were unemployed in the service. It was from this last circumstance, of its being the common station of the unemployed priests, that it was often called the Court of the Priests, to the exclusion of all the rest: and it was to screen them, and the musicians, from the sun and the rain, that it was covered above like the Court of Israel.

To prevent misconstruction, it may be proper to remark, that although the Court of the Priests was not accessible to all the Israelites, as that of Israel was to all the priests, yet they might enter it on

[a] Joseph. Antiq. xv. 11. [b] 2 Chron. ix. 10, 11.

three several occasions; namely, to lay their hands on the animals which they offered, or to kill them, or to wave some part of them. And then their entrance was not by the east gate, and through the place where the priests stood; but ordinarily by the north or south side of the Court; according as the sacrifices were to be slain, on the north or south sides of the altar. In general, it was a rule, that they never returned from this Court by the same door that they entered.[a]

Having thus examined that space on the east end of the Court, which was the ordinary station of the unofficiating priests, and the Levites who conducted the musical department of the service; let us advance a little forward, and describe the brazen altar on which the sacrifices were always consumed. It stood immediately before the ground we have been describing; exactly on the spot where the threshing floor of Araunah, of Ornan, the Jebusite, formerly was;[b] and nearly at an equal distance from either side of the Court. It was much larger than the altar erected by Moses in the wilderness; or that by Solomon in the first temple; or that by the Israelites, on their return from the captivity, in the second. For Moses' altar was only five cubits square, and three cubits high, of Shittim wood, overlaid with brass:[c] Solomon's was twenty cubits square, and ten cubits high, either of solid brass, or of rough stones covered with brass:[d] and that after the captivity, was twenty four cubits square,

[a] Ezekiel, xlvi. 9.
[b] 2 Sam. xxiv. 16—18; 1 Chron. xxi. 15, 18, 28; 2 Chron. iii. 1.
[c] Exod. xxvii. 1; xxxviii. 1, 2. [d] 2 Chron. iv. 1.

and ten cubits high:[a] whereas the altar, in our Saviour's days, or in the temple, as beautified and enlarged by Herod, was thirty-two cubits square at the base, and ten cubits high.[b] The base was a cubit high, like that in Ezekiel,[c] and thirty-two cubits on each side.[d] It served both for ornament, and to allow the priests, when occasion required, to walk around it. But it is worthy of remark, that a cubit on the south-east corner was cut off,[e] because the line, which divided the tribe of Judah from Benjamin, ran through it; and they entertained the idea, that the whole of the altar should be in the portion of Benjamin, since it is said, in Gen. xlix. 27, that Benjamin should raven as a wolf, that in the morning he should devour the prey, and in the evening divide the spoil. This they interpreted of his becoming a strong tribe, and of the altar's being within his tribe, on which so many sacrifices were devoured from morning till evening; and whilst attending on which, the priests, every evening, divided those portions that were allotted them for their subsistence. Rather, therefore, than allow any part of the altar to be out of the tribe of Benjamin, they cut off a cubit from the south-east corner. But if there was something particular at the south-east corner of the base, so was

[a] It was built in conformity to the model mentioned in Ezekiel xliii. 16; and they interpreted his words "in the four squares thereof" to mean, that the surface of the altar made four squares of twelve cubits each; or, in other words, that he took his measures from the centre to each side, and not along the side. The height is rather darkly expressed by our translators, in verses 14, 15; but it is ascertained by adding the several sums together; thus two, four and four are equal to ten.

[b] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 1.

[c] Chron. xliii. 13.

[d] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 1. [e] Ibid.

there also at the south-west; for in it were the two holes, into which the blood that was poured out upon, or before the altar, ran by a conduit, and was conveyed to Kidron,[a] which becoming dry in summer, the blood could not be carried away at that season, and was, therefore, sold to the neighbouring gardeners for manure.[b]

After the foundation of the altar had been thus raised a cubit high, and thirty-two cubits along the side, it was contracted to thirty cubits, by a cubit being taken from each side of it,[c] like Ezekiel's,[d] and it rose at that breadth for five cubits more, thereby forming, what was called, the body of the altar. Thus, at the top of the sixth cubit, it was thirty cubits square. It then contracted again a cubit on each side, which made the seventh cubit only twenty-eight cubits square.[e] This was called the circuit of the altar, because around this space, between the sixth and seventh cubits, the priests walked, when they sprinkled the blood of the sacrifices on the horns of the altar; beginning at the south-east horn, proceeding to the north-east, from that to the north-west, and then to the south-west, where the remainder of the blood, if there was any, was poured over, so as to fall into the holes in the base which conveyed it to Kidron.[f] Upon the top of the seventh cubit, at each corner of the altar, were the horns. They were hollow, a cubit square

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 2.

[b] Lightf. Heb. and Talm. Exer. John xviii. 1.

[c] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 1.

[d] Ch. xliii. 13. [e] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 1.

[f] Mishna, Tractat. de Sacrificiis, cap. v. sect. 3. De Sacrificio Jugi, cap. vii. sect. 3.

at the root, rose for a cubit upright, diminishing as they rose, and then bent outwards, to make them worthy of the name. Here, also, was another contraction of a cubit round the altar, so that the sides of the eighth cubit, were only twenty-six cubits each;[a] but no person could walk around them, on account of the horns which arose from the corners. At the top of the eighth cubit, was the last contraction of a cubit on each side, where the priests stood, to stir up the fire, and attend the sacrifices; so that the ninth and tenth cubits were of the same dimensions, or twenty-four cubits on each side.[b] On the top of the tenth cubit was the hearth, with a constant fire for consuming the sacrifices.

As to materials, the altar was a large mass of rude stones, brought from the valley of Bit Kerem,[c] or Bethhaccerem, as it is rendered in Neh. iii. 14,[d] on which an iron tool had not come,[e] cemented with mortar, pitch, and lead; and, consequently, differing from the altars erected by Moses and Solomon. It was built, however, in a substantial and regular form, having its base thirty-two cubits, and narrowing at different heights so, that, at ten cubits from the ground, it was twenty-four cubits square. In other words, it was eighteen feet two inches high, sixty-one feet eight inches square at the bottom, and forty-three feet nine inches square at the top. The Jewish historians tell us, that on account of the number of sacrifices offered upon it, it was regularly washed with a mop on the eve of the

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 1.
[b] Ibid. [c] Ibid. sect. 4.
[d] Lightfoot's Chorographical Cent. lv. Joseph. Bello, lib. v. cap. 5.
[e] Exod. xx. 25.

sabbath, and whitewashed twice a-year; namely, at the passover, or the third of our April; and the feast of tabernacles, or the ninth of our October, allowing their year to have begun at the vernal equinox, or twenty-first day of March.[a]

The fire which was preserved on the brazen altar, during the tabernacle,[b] came in a miraculous manner, from the Holy of Holies;[c] and that which was preserved on it, during the first temple, descended in a visible manner from heaven;[d] but it has been a matter of inquiry, how the fire was obtained, which continued to burn on the altar of the second temple. The most probable supposition is, that they obtained it from flint, as Judas Maccabaeus did afterwards;[e] but the Jews, who, in later times, were fond of the marvellous, tell us, that the priests hid the sacred fire in a hollow pit without water, when they were led away captive; that Nehemiah, when they returned from captivity, sent the descendants of those who had hid it, to fetch it out; and that these were astonished to find it, not fire, but thick water; which, however, took fire when the sun shone on it.[f] The above account is either a Jewish fiction, to make the people believe that the fire of the first temple was not extinguished, or a trick of the priests, to deceive them by means of Naphtha; which last supposition appears to be confirmed by verse 36, where we are told that Nehemiah called the substance which took fire Naphthar.[g]

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 4.
[b] Lev. vi. 12, 13. [c] Ibid. ix. 24. [d] 2 Chron. vii. 1.
[e] 2 Maccab. x. 3. [f] Ibid. i. 19—22.
[g] Naphtha springs abound in many parts of the east. They were in the Vale of Siddim; (Gen. xiv. 10;) they furnished the cement for

But how, it may be asked, did the priests ascend to the top of the altar, since the the law forbade them to ascend by steps?[a] I answer, that they ascended by means of an inclined plane, or gently-rising ascent, made of stone, and joined to the altar. It was thirty-two cubits long, from the place where it touched the ground, to the top of the altar, and sixteen cubits wide.[b] The common name for it, in the Talmudical writings, is *Kebesh*, (כבש) which signifies a *footpath*; and the reason of its being so wide, was to prevent confusion in going to and returning from the altar. The utmost regularity was indeed necessary, both for the sake of decency and dispatch; and, accordingly, the priests commonly ascended on the east, or right-hand side; and descended by the west, or left-hand side.[c] From this principal ascent to the altar, there were side paths to the different spaces, where the altar contracted, that the priests might easily reach them: and around the middle of the altar, or at the height of five cubits, there was a

the Tower of Babel; and naphtha was the substance with which the mother of Moses bedaubed the ark of bulrushes, in which she deposited her son. The most remarkable naphtha springs, perhaps, mentioned in history, are those described by Mr. Macdonald Kinneir in his Geographical Memoir of Persia, p. 359. "The quantity of naphtha," says he, "procured in the plain, to the south-east of the city of Badku, the best sea-port in the Caspian, is enormous. Like that in the vicinity of Kirkook and Mendali, it is drawn from wells, some of which have been found, by a computation of the inhabitants, to yield from a thousand to fifteen hundred pounds a day. These wells are in a certain degree inexhaustible, as they are no sooner emptied, than they again begin to fill, and the naphtha continues gradually to increase, until it has attained its former level." I need scarcely add, that it resembles pitch, and is highly inflammable.

[a] Exod. xx. 26.

[b] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 3.

[c] Mishna, Tractat. de Sacrificiis, cap. vi. sect. 3.

red line, to direct the priests to sprinkle with precision, the blood of the sacrifices. For whilst, according to the law, some of it was sprinkled on the horns, and some poured on the foundation, their traditions enjoined that, in certain cases, it should be sprinkled above, and in others below this dividing line.[a]

Such was the altar of burnt offering, which was often called Ariel, or the Lion of God, both from the number of animals which it devoured, and from its being a type of Christ, the Lion of the tribe of Judah. Its sanctity was such, that whatever touched it was reputed holy; and there was none other allowed in all the land of Israel, to prevent idolatry, and to teach them the doctrine of the unity of God.

It has been frequently asked, why God forbade steps to his altar? And the common answer has been, that it was for the sake of decency; which was certainly true: but there was perhaps an additional reason, viz. that it might be contrary to the practice of the Chaldeans, Egyptians, and other Zabians, whose altars were high, and with many steps, as the tower of Babel and the Egyptian pyramids sufficiently show. Bellonius[b] says of the largest pyramid, that "the steps on it, from the bottom to the top, were about two hundred and fifty; and that they were so high, individually, as to occasion much difficulty in ascending them." Radziville states that he ascended to the top of it, and found it a level space, of ten cubits square.[c] And Herodotus[d] tells us, that "this pyramid was

[a] Mishna, Tractat. de Mensuris Templi, cap. i. sect. 1.
[b] De Admir. Oper. Antiq. cap. iii. [c] P. 162. [d] Lib. ii. cap. 125.

constructed in the form of steps, which some called stairs, and others altars." Every one must see how modesty would be violated on altars much lower than these; and, accordingly, Martial[a] takes notice of the immodesty of a heathen priest while officiating. The want of steps, therefore, to the altar of burnt offering, would answer the double purpose of preserving decency, and discouraging a heathen practice.[b]

But before we leave the altar, we may take notice of some particulars connected with it, which are mentioned in the law. And, in the first place, of the altars of earth;[c] for Jehovah says, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my name, I will come unto thee, and bless thee." Now, although these are mentioned, we do not find that either Moses or Solomon made any of them. They are therefore conjectured to have been erected, either on extraordinary occasions in the wilderness, when the Israelites were at a distance from the tabernacle, and wished to offer up an occasional sacrifice to God;[d] or in aid of the ordinary altar at the great festivals, at the conclusion of which they could be easily removed.[e] But as this last supposition militates against the injunction concerning one altar only, it has been suggested that the altar of Moses in the wilderness, and in Canaan before the building of the Temple, might have been placed on a mound

[a] Lib. i. Epigr. 24. [b] See a pretty distinct account of the altar, in Prideaux's Connexions, A.A.C. 535. [c] Exod. xx. 24.

[d] Spencer, de Legib. Heb. Rit. lib. i. cap. 5, 6, 7.

[e] 1 Kings viii. 63, 64.

of earth, so as to set it more in view of the worshipping Israelites, and make it less to endanger the curtains of the tabernacle.

In Deut. xvi. 21, we read, that groves were forbidden to be planted in the neighbourhood of the altar of the Lord; a circumstance which might have happened in places where the tabernacle, or any of the above temporary altars, chanced to be erected, but which could not exist in the temple at Jerusalem. What then was the meaning of the prohibition? We answer, that the word אשרה, *Asherè*, which is translated "a grove," has various significations in Scripture. Thus, it sometimes signifies a grove of large shady trees; sometimes a grove adorned with altars dedicated to some deity; and sometimes, a wooden image in a grove. Gideon[a] destroyed the altar of Baal, and cut in pieces the image (האשרה) which was above it, or upon it (επ' αυτου LXX.) And Josiah ordered, that they should bring out from the temple of the Lord, all the vessels that were made for Baal, and for the grove or carved image, which Ahab had set up.[b] Sometimes it signifies the statue of Astartè, Ashtaroth, or the moon (compare Judg. ii. 13; iii. 7; 1 Sam. vii. 3;) and sometimes the wooden shrines, or moveable habitations of Venus, or any other heathen divinity.[c] From these various significations, therefore, we may perceive the meaning of the law. It was intended to discourage idolatry, and to keep the Israelites from those obscene rites which were often performed in the thick groves that surrounded the heathen temples. Even Ho-

[a] Judg. vi. 25. [b] 2 Kings xxiii. 4—6. [c] 1 Kings xiv. 23.

race takes notice of the "parum castos lucos" of the heathens.[a]

The last thing we shall mention, connected with the altar, is the prohibition in Deut. xvi. 22, against erecting any pillar in its neighbourhood. Our translators, by mistake, have rendered it "any image," and thereby changed the idea. The heathens were wont to have מצבה, *Metsebè*, or pillars of different kinds, in the neighbourhood of their altars. In Syria, they were of wood; and in Egypt, of stone. They were large, when dedicated to the Dii Superi, and small, when dedicated to the Dii Minorum Gentium. Sometimes they were in the form of cones, or oblong; and sometimes they served as pedestals to the statues of their deities. They were always, however, accounted sacred, and often received divine honours. Thus Pausanias[b] says, that "by ancient usage, it happened among the Greeks, that rude stones obtained divine honours, in place of images." And in the same book, when speaking of Mercury, he tells us, that "near the statue of the god, about thirty stones were erected of a four-sided figure, which they worshipped, and called by the names of certain gods." Hence we may perceive the origin of the law. It was evidently intended, like those formerly explained, to discourage the Jews from introducing idolatry into the temple of God.

Having thus considered the altar of burnt offering, and the laws which guarded its sanctity, let us next proceed to examine the objects that stood on either side of it, during the second temple: beginning with the north, or right-hand side, as we

[a] Carmin. lib. i. carm. xii. [b] Lib. vii.

stand with our backs to the gate Nicanor on the east, and our faces to the temple on the west. On this side, the most holy sacrifices were slain; viz. the bullock and goat on the day of expiation; the bullocks and goats which were offered at other times; the goats at the beginning of the months, and of the solemn feasts; the whole burnt-offering; the peace offerings of the congregation; the trespass offering; and in general, the greatest number of sacrifices;[a] so that it is natural to expect every accommodation for these purposes. Accordingly, we have the three following:—the place of rings, (marked No. 19. in Plate II.) the tables for washing and dividing the sacrifices, (marked No. 20.) and the pillars with hooks on which they were suspended, (marked No. 21.)

But to be more particular, we may remark, that, for the space of eight cubits, on the north side of the altar, there was nothing particular,[b] because room was required to go round about it. But from the eighth cubit, to the thirty-second, was the place of rings, just mentioned.[c] They were fixed firmly in the stones of the pavement, that the priests, by means of cords passed through them, might bind down, and keep fast the heads of the animals intended to be slain. It is generally allowed, that they were twenty-four in number; but it is not agreed whether they were placed in six rows of four each, or in four rows of six each.[d] The thing is immaterial, but we may remark, that the first opinion suits the space allotted them, better than the second; for their length in front was only twenty-

[a] Mishna, Tractat. de Sacrificiis, cap. v. sect. 1—5. [b] Ibid. de Mensuris Templi, cap. v. sect. 1. [c] Ibid. [d] Ibid. cap. iii. sect. 5.

four cubits, whereas their depth was thirty-two, or the same as the altar. On extraordinary occasions, when a greater number of animals were slain than these rings could admit, they still slew them on the north side of the altar; by taking in the whole space that was between the place of rings, and the west end of the Court, and occupying it as a temporary place of slaughter. This was done by Solomon at the dedication of the temple.[a] Four cubits from the north side of the place of rings, were occupied by the marble tables, on which they washed the inwards of the sacrifices, and cut the animals in pieces.[b] In Ezekiel's vision of the temple,[c] these tables were eight in number, of hewn stone, a cubit and a half long, a cubit and a half broad, and a cubit high. And four cubits farther north still, was the place of the pillars, on which they suspended the animals in order to flay them.[d] These were not the pillars, however, which separated between the Court of the Priests and the Court of Israel; but lower ones placed before them, eight in number, with three rows of beams across, filled with hooks, to suit the different sizes of the animals.[e] In Ezekiel's vision of the temple,[f] these hooks were a handbreadth each. And before these pillars and hooks, were more marble tables, which, on emergencies, could be used like the others.

Thus we are come to the north side of the Court of the Priests, or to those pillars which supported on that side, the piazza of the Court of Israel.

[a] 1 Kings viii. 64; 2 Chron. vii. 7. [b] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 5; cap. v. sect. 1. [c] Ch. xl. 39—42. [d] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 1. [e] Ibid. Tractat. de Sacrificio Jugi, cap. iii. sect. 5. De Mensuris Templi, cap. iii. sect. 5. [f] Ch. xl. 43.

But before we leave it, we may observe, that although there is no *molten sea* mentioned in the second temple, yet its place in the first was in the north-east corner, of which we are speaking, as may be seen by perusing 1 Kings vii. 39, and 2 Chron. iv. 10. It was made of the brass that was taken from Hadadezer, King of Zobah,[a] and was intended for the priests to wash in;[b] that is to say, to wash their hands and feet, when at any time they entered the Court of the Priests; or when their hands and feet needed washing, from the slaying of the sacrifices. During the times of the tabernacle, there was no molten sea; and the laver served the double purpose of washing the hands and feet of the priests, and the parts of the sacrifices;[c] but when Solomon built the temple, these were divided, and the molten sea was reserved for the priests, and the ten lavers for the sacrifices.[d] The molten sea was indeed a wonderful mass; its depth being five cubits, its diameter ten cubits, and its circumference thirty cubits. It was supported on a beautiful pedestal of twelve brazen oxen,[e] and was cast in the clay of the plain of Jordan.[f] There is, however, a considerable difference as to its contents: for in 1 Kings vii. 26, it is said to have contained two thousand baths, and in 2 Chron. iv. 5, no fewer than three thousand; a circumstance which has occasioned no small difficulty among commentators. But the common way of reconciling it is, either to suppose, in the first place, that the bath, in liquid measure, being the same as the ephah in dry, the molten sea could contain two

[a] 1 Chron. xviii. 8. [b] 2 Chron. iv. 6. [c] Exod. xl. 31, 32.
[d] 2 Chron. iv. 6. [e] 1 Kings vii. 23—26. [f] Ibid. vii. 46.

thousand baths of liquid measure, and three thousand of dry, by means of heaping. Or, secondly, that it referred to the quantity of water, necessary for the service of the priesthood, and the quantity it could hold, when filled to the brim.

There is a difficulty, however, of another kind which deserves consideration: and that is—Whether a vessel of the dimensions given, could really contain either the one quantity or the other? Of this we shall be convinced by the following particulars:

If a bath be equal to seven English gallons, four pints, fifteen and two-tenths cubic inches, as it is usually stated to be, then the cubic inches in a bath will stand thus:

Seven gallons, multiplied by two hundred and thirty-one, the cubic inches in a gallon, come to	1617
Four pints, multiplied by twenty-eight and three quarters, the cubic inches in a pint, come to	115
And the fraction is stated to be	15·2
Consequently the cubic inches in a bath are	1747·2

We have only to multiply these, therefore, by the number of baths, said to be contained in the molten sea, in order to find out its contents in cubic inches.

Thus, 1747·2 multiplied by 2000, gives 3494400·0; and by 3000, it gives 5241600·0.—Now let us measure the molten sea, as given in Scripture, and see how many cubic inches it really contained; that we may observe how it coincides with, or differs from, the above measurement.

No particular form is given to it in Scripture; but let us suppose, for the ease of calculation, that it was a half globe, or in the form of a cup. The common way of measuring a half globe is, to multiply the diameter into half the circumference, for the superficial measure; and that by one sixth of the diameter, for its solid contents. Let us adopt this rule—21·888, which are the inches in a cubit, when multiplied by 10, or the diameter of the molten sea in cubits, make 218·880, as the inches in the diameter of the molten sea; and 21·888 inches, multiplied by 15, or half the number of cubits in the circumference, give 328·320, as the inches in half the circumference of the molten sea. Multiply these together, and you have 71862·681600 as the superficial measure; and then multiply this, by one-sixth of the diameter, or 38·480, and you have 2621550·624768000, as the solid contents of the molten sea in cubic inches, according to the Scripture account: a sum, much less than we found to result from multiplying the cubic inches in a bath, either by the number 2000 or 3000. For the above sum of 2621550·62476800, when divided by 1747·2, the cubic inches in a bath, only give 1500·42984488, or 1500½ baths nearly: a number far short of either 2000 or 3000.

How then are we to account for this deficiency? We answer, it may be accounted for on either of the following suppositions. First, That the molten sea was not a half globe, or cup, which was merely assumed for the ease of calculation, but in the form of a pot, swelling below and above the neck, but measured at it. This form might easily be con-

structed, so as to hold two thousand baths below the neck, and one thousand above it. Secondly, The Jews endeavour to remove the difficulty by telling us, in the Talmud, that the molten sea was square at the bottom, for three cubits high, and that every side of the square was ten cubits broad; while the two upper cubits contracted it into a circular form in the mouth, so as to make a line of thirty cubits compass it round. This supposition, however, would give it but an awkward appearance; the more elegant form being that of a goblet or pot, which (we have seen) might be made so, as to hold the specified quantity. After all, it may be worth while, in the third place, to strike at the root of the difficulty, by doubting whether the contents of the Jewish bath, which have been assigned by the moderns, be not too great. For it will be noticed, in the table of liquid measure, afterwards given from the Jewish writings, that the bath was four hundred and thirty-two egg-shells full. An egg-shell, indeed, like the barley-corns among them, and among ourselves, is a very uncertain standard; for we are entirely unacquainted with the quantity that an egg-shell should contain. And, besides, by being so small, the error always increases as we advance; whereas, had they chosen a larger measure for the standard, the error would have diminished as we descended. But taking it as it is, imperfect as such a standard confessedly must be, let us make a rude sketch, how many English gallons the molten sea contained. By an accurate examination with several eggs, the medium number in an English pint was 9. Let us multiply, therefore, 432, or the number of egg-shells full in a bath,

by 2000, and divide the quotient first by 9, to bring it into English pints, and then by 8, to bring it into English gallons, and we have 12000 gallons as the contents of the molten sea. Here, then, when multiplied by 2000, it contained 12000 English gallons; and by 3000, it contained 18000 English gallons: a quantity far less, as we conjectured, than the modern calculation of the bath has made it. For the modern calculation of a bath is 7 English gallons, 4 pints, and 15·2 cubic inches; which, altogether, are equal to 60½ English pints. Multiply 60½ English pints by 2000, and divide it by 8, (the number of pints in a gallon,) and you have 15125 English gallons. And multiply 60½ by 3000, and divide it by 8, and you have 22687 English gallons. The difference, therefore, between the ancient Jewish standard, and the modern computation will stand thus:—

Two thousand baths, according to the ancient Jewish standard, are equal to 12000 English gallons; but, according to the modern computation, they are equal to 15125. And 3000 baths, according to the ancient Jewish standard, are equal to 18000 English gallons; whereas, according to the modern computation, they are equal to 22687. In other words, the ancient Jewish standard is to the modern supposition as 12 to 15¼, or as 18 to 22½. It is no wonder, then, amidst this uncertainty, that our calculations came short of what was expected. It will be noticed, however, that they agree much better with the first, than with the last.

The molten sea was first disfigured by Ahaz, who removed it from the brazen oxen, and set it on a pavement of stones:[a] and it was broken to

[a] 2 Kings xvi. 17.

pieces by the Chaldeans, when they took Jerusalem, and carried the brass of it to Babylon.[a] Before we conclude our account of this immense vessel, we may remark, that the water which supplied it, came from the draw-well room, on the opposite side of the Court, in subterraneous pipes.

But it is full time now to leave the north side of the altar, and turn to the *south*, that we may examine the various objects which were placed there. The first that presents itself, is the ascent to the altar; which, as we formerly said, reached thirty-two cubits from north to south, and was sixteen cubits wide. Under this, on the east side, was a dark closet, into which they threw the offals of the birds which were offered, and the ashes of the incense and brazen altars, till otherwise disposed of: and, on the west, another closet of a similar kind, for keeping the birds which, on examination, were found unfit for sacrifice. While along the west side of the ascent, there were two tables, one of silver, (marked No. 22. in Plate II.) on which lay the vessels and other utensils that were required during the service; and the other of marble, (marked No. 23.) on which were placed the pieces of the sacrifice, previous to their being carried up to the altar. It was at the side of this marble table that the priests stood, when they sounded the trumpets during the service.

Beyond the ascent, or between it and the south side of the Court of the Priests—a space of seventeen cubits—was the place where they killed the sacrifices which were accounted less holy—such as the thank-offerings, the ram appointed to be offered

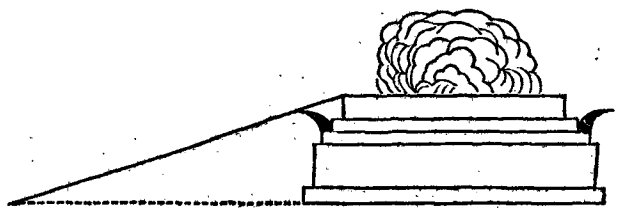
[a] Jer. lii. 17.

for the Nazarite, the peace offerings, the firstlings, the tithe, &c. when these sacrifices were too numerous to be slain on the north side.[a] But if they could accomplish it, all the sacrifices were commonly slain on the north side of the altar. Yet to meet such emergencies, the space in question had hooks, tables, &c. although not so many as on the other side.

Thus have we traversed the Court, examining the altar, and the objects in a line with it: let us next sum up the several particulars. From the north side of the Court, to the place of the short pillars, and hooks, was four cubits; from thence to the marble tables, four; the place of rings was twenty-four; from that to the north side of the altar eight; and from the north side of the altar to its centre sixteen; making a total of fifty-six cubits, from the north side of the Court, to the centre of the altar. The measures on the south side stand thus. From the outside of the Court, to the foot of the ascent to the altar, seventeen cubits; the ascent itself thirty-two; and the distance from the south side of the altar to its centre sixteen; consequently, the whole distance from the south side of the Court, to the centre of the altar, was sixty-five cubits. Let us now join the two sums, fifty-six and sixty-five, together, and we have one hundred and twenty-one as the width of the whole Court, which is two more than the truth; for, as we have already seen, the real width was one hundred and nineteen. How then came this difference? It was partly occasioned, by the ascent becoming shorter when elevated; and

[a] Mishna, Tractat. de Sacrificiis, cap. v. sect. 6—8.

partly, perhaps, because they counted the length of it, only between the place where it began, and the place where it became equal with the scarcement, above the body of the altar. For to raise a pathway, from thirty cubits' distance to the top of the altar, would take not thirty-two cubits only, but thirty-six cubits, as may be seen by measuring the following sketch, of half an inch to the ten cubits.



Whatever way it happened, one thing is certain, that the altar and its ascent, when taken together, were uniformly counted by the Jews only sixty-two cubits.[a] So that the corrected account of the width of the Court will stand thus:—deduct two cubits from the sixty-five formerly mentioned, and there remain sixty-three, as the measure between the south side of the Court, and the centre of the altar; the north side, we saw to be fifty-six; and these sums taken together, make exactly one hundred and nineteen, or the real width of the Court.

We have now advanced into the Court of the Priests, from east to west, forty-three cubits; namely, the eleven cubits where the musicians and unemployed priests had their station, during the ser-

[a] Mishna, Tractat. de Mensuris Templi, cap. v. sect. 1.

vice; and the thirty-two cubits, which ran parallel with the front of the altar. Let us next examine the remaining one hundred and twenty-two; for it will be in the recollection of the reader, that the whole length of the Court of the Priests, from east to west, was stated at one hundred and sixty-five cubits. Now the above-mentioned one hundred and twenty-two cubits, or remaining length of the Court of the Priests, from the brazen altar to the western wall, may properly be divided into two portions—viz. that which was between the altar and the porch of the temple, comprehending a space of twenty-two cubits, and the length of the temple, which was one hundred cubits.

We begin, then, with the twenty-two cubits which lay between the altar and the porch.[a] It extended from side to side of the Court of the Priests, one hundred and nineteen cubits, and was remarkable for the following things.

1. It was a place which no man might enter who had a bodily blemish, because of its nearness to the temple; nor durst any person go into it with his head uncovered, because that would have argued irreverence, since they always performed their devotions with their heads covered; nor durst they enter it with unwashen hands and feet; or in the least degree intoxicated with wine.[b]

2. None might remain within it, while the priest was burning the daily incense, in the holy place;[c] or when the high priest went into the most holy place once a year, with the blood of the sin offering. Accordingly, to give warning of the first of

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 6; v. sect. 1.
[b] Ibid. de Vasis, cap. i. sect. 9. [c] Ibid.

these, the priest who presided over the service for the day, called to the priest who was within the holy place, to offer the incense, when all the people who happened to be between the porch and the altar, hastily withdrew. And as for the entrance of the high priest into the most holy place, its happening so seldom, and with such circumstances of solemnity, was a sufficient intimation. May not this removal of every person from between the temple and the altar, remind us of the utter inability of any mortal whatever, to take part with Christ in his intercession for the church; a doctrine which the offering of incense, and sprinkling of blood typified; and thereby convince us, of the vanity of the doctrine of human merit, as the ground of our justification, either in whole, or in part?

3. It was between the porch and the altar that Ezekiel saw the five-and-twenty idolaters worshipping the sun, with their backs to the temple, and their faces to the east.[a]

4. It was in that space, that the priests, the ministers of the Lord, on days appointed for fasting, wept and prayed for deliverance from their enemies: the very words of which prayer we have in Joel ii. 17.

5. Between the temple and the altar, was the place where the murder of Zecharias, the son of Barachias, was committed, to which our Saviour alludes in Matt. xxiii. 35. But who that Zecharias was, has given room for conjecture. Some suppose him to have been the Zecharias, who is mentioned in 2 Chron. xxiv. 20, 21: others, Zecharias, the father of John the Baptist;[b] and others, with less

[a] Ch. viii. 16. [b] Luke i. 5.

probability still, are of opinion that our Saviour spoke predictively, of Zecharias, the son of Baruch, who was afterwards slain in the temple, as mentioned by Josephus:[a] while not a few, from the coincidence of names, have imagined that he was Zechariah, the prophet, who wrote the book that bears his name; and who is styled the son of Barachias in chap. i. 1. History is silent as to the manner of this prophet's death, but his tomb is still shown, a little to the east of Absalom's pillar, in the king's dale. It is evidently a modern structure, cut entirely out of the natural rock, eighteen feet square at the bottom; and adorned with columns on each front, cut likewise from the rock, and supporting a cornice. The whole is eighteen feet high, and ends in a pointed top, like a diamond.[b]

The 6th thing worthy of notice, between the porch and the altar, was the Megeruphita, מגרופיתא, (marked No. 25. Plate II.) which lay between the porch and the altar. The Mishna thus speaks of it. "They who were to go into the temple to burn incense, and trim the lamps, came between the porch and the altar; and one of them took the Megeruphita and rang it, between the porch and the altar. One could not hear another speak in Jerusalem, because of the sound of the Megeruphita. It served for three things. The priest who heard the sound of it, knew that his brethren, the priests, were gone in to worship, and he ran to join them. The Levite who heard the sound of it, knew that his brethren, the Levites, were gone in to sing, and he ran to join them. And the chief of the stationary men, or those who represented

[a] War, iv. 5. [b] Perth Encyclop. art. Jerusalem.

Israel in the public service, brought the persons who were unclean, and set them in the gate Nicanor."[a] Such is the account which the Mishna gives of this instrument: and Dr. Lightfoot confesses, that the Jewish writers are silent as to its particular form: some of them only saying in general, that it was a great vessel, which was struck for the purposes above mentioned; and others of them supposing it to have been one of the largest of the fire-shovels, which was either struck, or dragged along the pavement, so as to occasion sound.

Amidst this uncertainty, the modern eastern instruments of sound naturally presented themselves to the mind of the author of the present work, to whom it occurred, that bells, according to the *present* acceptation of the term, were then unknown; and that, as the usages of the east have long been stationary, there might perhaps be something in that quarter, which might throw light on the subject. Of Judea he could find no account; but, on applying to persons of intelligence and respectability, who had resided long in India, he obtained the following particulars. They have two instruments resembling the Megeruphita—viz. the gurry and the gong.

The *gurry* is commonly made of a composition of copper, block tin, and zinc; but in those of very fine tone, they add a little silver and gold; hence the composition of which these last is formed, is called Pungi Russie, or the Five Metals. Their form is always circular, and their diameter from a foot to three feet. Taking one of twenty

[a] Mishna, Tractat. de Sacrificio Jugi, cap. v. sect. 6.

inches diameter as our model, and laying it on a table, its centre will rest on the table, and its sides will be elevated from it about an inch; while the whole will appear to the eye, when looking across it, like two watch glasses laid together, in the form of a double convex lens, the centre of which is two inches and a half, and the side half an inch. The metal plates are of the same thickness, both at the centre and the sides, being about a quarter of an inch; but in those of three feet diameter, the uniform thickness is nearly an inch. The gurry has two holes drilled in the side, for the purpose of suspending it, by a leathern thong, on some post or tree; and it is struck with a mallet, stuffed and covered with leather, which will send the sound, in ordinary circumstances, about a mile and a half, from a gurry of twenty inches diameter. This is the common native Indian clock: and their manner of computing time by it is as follows:—They divide the twenty-four hours into day and night, each having four parrs; each parr, eight gurries; and each gurry, twenty lamas. The day parrs begin with sunrise, and answer to our nine, twelve, three, and sunset; the night parrs then commencing, and answering to our nine, twelve, three, and sunrise. The length of the night and day, not varying much within the tropics, they accommodate the matter by taking a gurry from one, or the other, as the season may require, and transferring it alternately as they lengthen or shorten. As they have no hour glasses, they measure their time by a kind of clepsydra. It is a small brass basin, about four inches in diameter, made thin enough to float on the water, with a hole in the bottom,

which admits as much as to fill it exactly in one gurry, or twenty-two and a half minutes. The sinking, therefore, of the basin, is the signal for striking the gurry, and warning the inhabitants. Let us next attend to

The *gong*.—This is a Chinese instrument, and is generally used in war: its composition is unknown, but is thought to resemble that of the gurry. In one of thirty inches diameter, the thickness of the metal in every part is about a quarter of an inch; and, when laid on a table, it appears a double convex figure, of five inches thick in the centre, and four inches thick at the side. It has a circular hole of twelve inches diameter in the back; is suspended by a leathern thong, from two holes in the edge, and struck with a stuffed mallet like a gurry. This is used by the southern Polygars in India to collect their troops, and is heard at the distance of six miles, having a fine deep tone, like that of a large bell. Since the author of this work obtained the above information, he has had the pleasure of examining three gongs, which had been brought from India by different persons, and found them to answer the above description as to sound, but their forms were not uniform. For the first he saw, resembled the account he had obtained from his East Indian friend, and forcibly reminded him of the flat blue woollen bonnets, which were so general, half a century ago, among the peasantry of the lowlands of Scotland; but the other two were almost flat in the face, had a depression in the middle, five inches and a half in diameter, the centre of which was about three-fourths of an inch below the general surface, and the edges of the gongs

were turned back, about two inches; so that, on the back, they resembled a large round dish about two inches deep, or a tambourine, with a very narrow hoop. They gave very sweet sounds, when gently struck with the mallet, but very loud and tremendous ones, when struck strongly. Now, what is the conclusion we are enabled to draw from the foregoing remarks? Is it not, that there is reason to suppose, that the Megeruphita in the temple, resembled either the gurry or the gong, but most probably the latter? For a gurry, of twenty inches diameter, is heard a mile and a half; a gong of thirty inches is heard six miles; and we may easily suppose a gong, to be made of such dimensions, as, when favoured by the wind, would realize the apparently hyperbolical language of the Jews concerning the Megeruphita, which was said to be heard at Jericho,[a] a distance, as Josephus[b] tells us, of one hundred and fifty furlongs from Jerusalem, or eighteen English miles and three quarters. It is scarcely necessary to add, that the intercourse between Judea and the east, by means of caravans, would readily account for the introduction of this instrument from the one country into the other.

But it is full time to observe, that the *last* thing worthy of notice, between the altar and the porch, was the *laver*, (marked No. 24. in Plate II.) at which the priests, during the continuance of the tabernacle, washed the sacrifices, and their own hands and feet, before they entered on their professional duty.[c]

The form and dimensions of the laver which

[a] Mishna, Tractat. de Sacrificio Jugi, cap. iii. sect. 8.
[b] War, iv. 8. [c] Exod. xxx. 18—21; xl. 7, 30—32.

Moses was commanded to make, are not mentioned. It was to be of brass,[a] and both it and the foot, or pedestal on which it stood, were formed of the mirrors of polished brass, which the pious women of Israel had dedicated to Jehovah, instead of using them for the adorning of their persons.[b] This I mention as the most favourable construction; but Spencer[c] assigns a different motive. For he supposes, that the women here spoken of had appeared at the door of the tabernacle with mirrors, like those which the women of Egypt used at their heathen temples, when they came clothed in white linen, having a sistrum in their right hand, and a mirror in their left;[d] and that the laver and its foot was made of these mirrors, to deter others from following their idolatrous conduct, in like manner as the plates of the brazen altar were afterwards made of the two hundred and fifty censers of Korah and his company, for a similar reason.[e]

We have no account of the fate of the laver which Moses made, whether it was destroyed by Solomon, or placed by him in the temple. It is probable, however, that it was destroyed; for we find him making ten new ones,[f] and placing them upon large pedestals of a beautiful construction; each laver containing forty baths; and the ten lavers, when full, containing four hundred baths, equal to three thousand and twenty-five English gallons, or forty-eight hogsheads of water. They were set between the altar and the porch, five on the right hand side, and five on the left; and were

[a] Exod. xxx. 18. [b] Ibid. xxxviii. 8. [c] De Legibus Hebræorum Ritualibus, lib. i. cap. 1. [d] Procop. Comment. in Exod. xxxviii. 8. [e] Num. xvi. 39, 40. [f] 1 Kings vii. 38.

intended by Solomon for washing the sacrifices, whilst the hands and feet of the priests were washed at the molten sea,[a] of which there was none under the tabernacle; the laver at that time having been applied to both purposes.

There was only one laver in the second temple, the size and materials of which are not recorded; but we are told that it resembled a large caldron; and was placed on the south side of the Court, between the ascent to the altar and the porch.[b] It had at first only two outlets for the water, to wash the sacrifices, and the hands and feet of the priests, (for it should be remembered, that there was no molten sea in the temple after the captivity, nor in that of Herod, and, therefore, that the laver, in these temples, was restored to its original uses,[c]) but a priest of the name of Ben Kattin, afterwards augmented them to twelve, to answer the exigencies of the twelve priests, who were constantly needed about the daily sacrifice. It was filled every morning by an engine called Mukeni, (מוכני, μηχανη, machina,) which stood in the draw-well room at the Water Gate, on the south side of the Court; and raised the water from the reservoir to such a height, as to enter the pipes which communicated with the laver.[d] We are not to suppose, however, that it was always full of water during divine service, for that would have been unnecessary; but they had a tradition, that there ought always to be sufficient water for four priests at a time, since Aaron and his three sons were com-

[a] 2 Chron. iv. 6. [b] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 6. [c] Exod. xl. 31, 32.
[d] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 10.

manded to wash in the laver when first made.[a] And by another tradition, their manner of washing was to open the cock, lay their right hand upon their right foot, and their left hand upon their left foot, and in this inclined posture to wash their hands and feet at the same time.

Hitherto we have only been approaching the House of the Lord, or following the road which led through the east, or most frequented gate, to that sacred edifice; and examining, as we went, the Court of the Gentiles, the Sacred Fence, the Court of the Women, the Court of Israel, and the greatest part of the Court of the Priests. It remains, that we proceed to the examination of the Temple itself, and the several chambers adjoining to it.[b]

SECT. VII.

The Temple of Solomon.

Its dimensions; side-chambers; appearance in perspective; the number of hands employed; its time in building; its continuance; the quantity of precious metals used in it; their value in sterling money.

BEFORE we commence a description of the Temple, as it existed in the days of our Saviour, it may be proper to notice its previous history. Strictly

[a] Exod. xxx. 19.

[b] The Greeks had two words to describe the different parts of a temple. What was properly the temple, they called ὁ ναος; and the courts, and other buildings connected with it, τὸ ἱερον. Thus, when Zecharias went into the holy place to burn incense, (Luke i. 9,) the word is ναος; but when it is said that Anna, the prophetess, departed not from the temple, (Luke ii. 37,) the chambers allotted to pious women, or the courts where they worshipped, the Greek word is ἱερον. And this observation holds good throughout the New Testament.

speaking, there were three temples, viz. that built by Solomon, that after the Captivity, and that built by Herod; all of which were of different dimensions.

With respect to *Solomon's Temple*, the plan of which was given by God to David,[a] in consequence of his having expressed a desire to build him an house,[b] and by David to Solomon, it was seventy cubits long; the porch being ten cubits,[c] and the holy and most holy places sixty cubits;[d] of which the most holy place was twenty cubits,[e] and the holy place forty cubits.[f]

In this Temple, the width of the porch, holy, and most holy places, was twenty cubits;[g] and the height over the holy and most holy places was thirty cubits;[h] but the height of the porch was much greater, being no less than one hundred and twenty

[a] 1 Chron. xxviii. 11—19.

[b] 2 Sam. vii. 2—17. The following quotation from Montesquieu will show, perhaps, the origin of David's motive. "Almost all nations dwell in houses. From hence naturally rose the idea of building a house to God, in which they might adore, and seek him, amidst all their hopes and fears. And, indeed, nothing is more comfortable to mankind, than a place in which they may find the Deity peculiarly present; and where they may assemble together, to confess their weakness, and tell their griefs. But this natural idea never occurred to any, but such as cultivated the land. Those who have no houses for themselves, were never known to build temples." Spirit of Laws, book xxv. ch. 3.

[c] 1 Kings vi. 3. [d] Ib. vi. 2. [e] 2 Chron. iii. 8. [f] 1 Kings vi. 17.

[g] 2 Chron. iii. 3. It would appear that the proportions used in the tabernacle, and in the temple, of making the width one third of the length, was afterwards adopted by some of the heathens. For Dr. Richardson tells us, that at Thebes, there were two of that form, although much larger; the one being 600 feet long, by 200 feet wide, ornamented with 160 columns 30 feet high, (only one fewer than were around the court of the Gentiles;) and the other 1200 feet long, by 400 feet wide.—Travels into the Mediterranean and Places Adjacent, during the years 1816—17—18.)

[h] 1 Kings vi. 2.

cubits,[a] or four times the height of the rest of the building.

To the north and south sides, and the west end of the holy and most holy places, or all around the edifice, from the back of the porch on the one side to the back of the porch on the other side, certain buildings were attached. These were called side-chambers, and consisted of three stories, each five cubits high,[b] and joined to the wall of the Temple without. But what may seem singular is, that the lowest of these stories was five cubits broad on the floor; the second, six cubits; and the third, seven cubits; and yet the outer wall of them all was upright.[c] The reason of which was, that the wall of the Temple, against which they leaned, had always a scarcement of a cubit at the height of every five cubits, to prevent the joists of these side chambers from being fixed in it. Thus the three stories of side-chambers, when taken together, were fifteen cubits high, and, consequently, reached exactly to half the height of the side walls, and end of the Temple; so that there was abundance of space, above these, for the windows which gave light to the Temple.[d] Let us, however, for the sake of memory, vary the description:—The Temple stood from east to west, having the porch on the east, the most holy place on the west, and the holy place in the middle. If the porch or front was twenty cubits wide, and one hundred and twenty cubits high, it would be, of our measure, thirty-six feet five inches wide, and two hundred and eighteen feet ten inches high, allowing 21·888 inches to a cubit. The sides and west end of the building would appear of

[a] 2 Chron. iii. 4. [b] 1 Kings vi. 10. [c] Ibid. vi. 6. [d] Ibid. vi. 4.

two stories, viz. the side and end chambers of fifteen cubits, or twenty-seven feet four inches high, with a flat roof; and the rest of the wall above these chambers, of other fifteen cubits, equal to twenty-seven feet four inches; in which last space were the several windows which lighted the Temple. The Temple of Solomon would thus have a considerable resemblance to our ancient cathedrals, which were probably copied from it.

The above is the account of Solomon's Temple, as given to us in Scripture; but Josephus seems to have read differently; for he says,[a] that "its height was sixty cubits, its length sixty, and its breadth twenty; adding that "there was another building erected over it, equal to it in its measures. So that the entire height of the temple was one hundred and twenty cubits." And lest we should think, that these one hundred and twenty cubits meant the porch, he tells us, that "as to the porch, they built it before the Temple; its length was twenty cubits, and so placed as to agree with the width of the house: and it had twelve cubits in breadth, and its height was raised as high as one hundred and twenty cubits." Thus, according to him, the Temple itself was one hundred and twenty cubits high, as well as the porch; and a little afterwards, he says, that the entry to the large apartment above the Temple, was by steps in the wall; and that the entry to it, and to the thirty side-chambers, was not from the principal entrance at the east end, but from the sides of that sacred building.

Were I to hazard a conjecture, I would say, that Josephus, in his description of Solomon's Temple, confounded the Scripture account of it with that of

[a] Antiq. viii. 3.

the Temple after the Captivity, and of Herod; each of which had an apartment over the holy and most holy places, but their heights by no means corresponded with his measures. The splendour of Solomon's temple was exceedingly great. For the porch was overlaid within with pure gold, (2 Chron. iii. 4;) the holy place was ceiled with fir, overlaid with gold, on which were set palm trees, chains, and precious stones; and the walls and doors were also overlaid with gold, engraven with cherubim, (2 Chron. iii. 5—7;) whilst the gold which was employed in the most holy place alone, amounted to no less than six hundred talents, (2 Chron. iii. 8—10,) which at L.4 the ounce, were equal in value to L.3,600,000 sterling.

Such was the Temple built by Solomon, and which is thought to have given rise to the elegant temples that were found among the heathen. For Shuckford, in his Connexion of Sacred and Profane History, well remarks, that as none of the heathen divinities had a covering over them, before God ordered the tabernacle of the congregation; so no temple was erected in heathen lands, in honour of their gods, till after the divinely planned temple at Jerusalem. The preparations for it, gave employment to one hundred and eighty-three thousand three hundred men, for four years,[a] so that not a hammer was heard, while it was building.[b] It was begun in April,[c] A.M. 2992, four hundred and eighty years after the children of Israel came out of Egypt; and was finished in October, seven years and a half afterwards,[d] A.M. 2999, and before Christ, 1005. The dedication took place eleven months after, at

[a] 1 Kings v. 13—16. [b] Ib. vi. 7. [c] Ib. vi. 1. [d] Ib. vi. 37, 38.

the feast of tabernacles;[a] and its destruction was occasioned by Nebuzaradan, four hundred and seventeen years after, or 588 years before Christ,[b] and nineteen years after the two tribes had been carried away to Babylon; on account of the repeated insurrections of those who were left.[c]

The quantity of precious metals used in the Temple of Solomon, must have been very great, as the following calculations will easily show.

The *gold* delivered by David to his son Solomon, for ornamenting the Temple, and making its utensils, was as follows:—From David, as king, one hundred thousand talents,[d] which, at one hundred and twenty-five pounds troy, (equal to ninety-three pounds twelve ounces avoirdupois,) which is the usual calculation, amounted to twelve millions five hundred thousand pounds troy; from David, as an individual, three thousand talents,[e] which, at the above calculation, made three hundred and seventy-five thousand pounds troy; and from the chiefs of the fathers, princes of the tribes, captains of thousands and hundreds, and rulers of the work, five thousand talents and ten thousand drachms, (equal to fifty-two pounds troy,) as mentioned in 1 Chron. xxix. 7, which, at the above calculation, amounted to six hundred and twenty-five thousand pounds troy; making in all thirteen millions five hundred thousand pounds troy of gold.

The *silver*—from David, as king, was one million of talents,[f] which, at one hundred and twenty-five pounds troy, made one hundred and twenty-five millions pounds troy; from David, as an indi-

[a] 1 Kings viii. 2. [b] 2 Kings xxv. 8, 9. [c] Lightfoot's Chronicle on the place. [d] 1 Chron. xxii. 14. [e] Ibid. xxix. 4. [f] Ibid. xxii. 14.

vidual, seven thousand talents,[a] weighing eight hundred and seventy-five thousand pounds; and from the chiefs of the fathers,[b] ten thousand talents, weighing one million two hundred and fifty thousand pounds; making in all one hundred and twenty-seven millions one hundred and twenty-five thousand pounds troy of silver.

The *brass* and *iron*—of David, as king, is said to have been without weight, it was in such abundance,[c] but we may judge of it from the present which was made by the chiefs of the fathers;[d] for they gave eighteen thousand talents, or fifteen thousand and sixty-six cwt. three quarters and twenty-four pounds avoirdupois of brass, and one hundred thousand talents, or eighty-three thousand seven hundred and five cwt. one quarter twelve pounds avoirdupois of iron.

Such were the quantities which David delivered to Solomon: but we shall have a more distinct view of the richness of the Temple, and its furniture, if we consider the value of the above weight of gold and silver in sterling money.

Thus, thirteen millions five hundred thousand pounds troy of gold, at L.4 the ounce, which is the present price of pure gold, are equal to L.648,000,000; and one hundred and twenty-seven millions one hundred and twenty-five thousand pounds troy of silver, at 5s. the ounce, which is the present price of unalloyed silver, are equal to L.381,375,000; making together the extraordinary sum of L.1029,375,000: a sum so prodigious, as gives reason to think, that there must be an error somewhere. For it makes David, and his nobles, to have laid up for the Temple, no less than L.25,734,375

[a] 1 Chron. xxix. 4. [b] Ibid. xxix. 7. [c] Ibid. xxii. 14. [d] Ibid. xxix. 7.

every year, during all the forty years that he reigned. Accordingly, various methods have been resorted to, to bring the amount within the bounds of probability. I shall mention several of them:

The first is that of Michaelis,[a] who estimates the talent of gold at only L.2033, 16s. or L.1, 7s. 1½d. the ounce; and the talent of silver at L.137, 16s. or 1s. 1d. the ounce. But his plan is liable to strong objections; for he evidently depreciates the metals too much; while the sum total left is still beyond the bounds of credibility, being no less than L.359,893,946.

This, therefore, gave rise to a second opinion, that, perhaps, there might be some error in the original as to the quantities delivered. Accordingly, Parkhurst[b] is inclined to think, that in the Arabic version of 1 Chron. xxii. 14, "gold a thousand talents, and silver a thousand talents," instead of "a hundred thousand, and a thousand thousand," are the traces of a very important various reading, in that copy of the Septuagint from which that version was made; and he defends his opinion by several critical and historical arguments. Adopting, therefore, this alteration, the value of the nine thousand talents and fifty-two pounds troy of gold, which David and the chiefs of the fathers gave, would, at L.4 the ounce, be equal to L.54,002,490; and the eighteen thousand talents of silver, which they gave, would, at 5s. the ounce, be equal to L.6,750,000; making together the sum of L.60,752,490: which, it must be confessed, comes more within the bounds of probability.

For, in a country where kings and princes were

[a] Suppl. ad Lex. Heb. p. 367. [b] Lex. Heb. ככר

accustomed to hoard up vast quantities of gold and silver, as the eastern princes still do,[a] it is by no means improbable, that David and his princes, in those successful wars which he waged against the Philistines, Moabites, Amalekites, and the Kings of Zobah, Syria, and Edom,[b] might collect gold and silver to the above amount; to say nothing of the money which the nobles would naturally have, before that period.

Should it, however, be still urged that sixty millions sterling were too large a sum, to be employed in beautifying the Temple, I might add, in the third place, that Dr. Jennings and others have supposed, that the talent here spoken of was not the ordinary Jewish talent, but the Babylonish, or, perhaps, the

[a] Of the wealth of eastern princes take the following specimens from Dow's History of Hindostan. "The treasure which Mahummud Ghori, Sultan of Gizni left (A. D. 1205, Hegira 602,) is almost incredible. We shall only mention, as an instance of his wealth, that he had in diamonds of various sizes alone, five hundred maunds, about forty pounds avoirdupois each." (Vol. i. p. 163.) "Alla-ul-dien concluded a peace with Ramdeo (A. D. 1293, Hegira 693,) on the following almost incredible terms—that Alla-ul-dien should receive, in consideration of his evacuating the country of the Decan, six hundred maunds of pure gold, according to the weights of the Decan (twenty-five pounds avoirdupois each,) seven maunds of pearl, two maunds of diamonds, rubies, emeralds, and sapphires, one thousand maunds of silver, four thousand pieces of silk; and a long list of other precious commodities." (Vol. i. p. 247.) And, A.D. 1311, Hegira 711, "Malleck Cafoor presented the Sultan at Delhi with three hundred and twelve elephants, twenty thousand horses, ninety-six thousand maunds of gold, (about an hundred millions sterling,) several chests of jewels, and pearls, and other precious things." (Vol. i. p. 289.) Mr. Dow, in a note on the last mentioned extract, says, "This treasure may appear to exceed all belief, in the eyes of Europeans. But if we consider the Hindoos as a mercantile people, and not disturbed, perhaps, by wars for thousands of years; and add to this, that it is the invariable custom of that race, to live with the abstinence of hermits, in the midst of wealth, our wonder will cease."

[b] 2 Sam. viii. 1—14; 1 Chron. xviii. 1—11.

Syriac; and their reasons for such a conjecture are the following:—It will be observed, say they, that the number of talents, by which the gold and silver of the Temple was computed, is mentioned only in the book of Chronicles, which was undoubtedly written after the return from the Babylonish captivity, as appears from its mentioning Cyrus's decree for the building of the Temple,[a] and from its carrying down the genealogy beyond Zerubbabel, who was one of the chiefs who returned from Babylon.[b] It is, therefore, not improbable, they think, that, at the time of writing this book, the Jews might compute by the Babylonish talent, which was little more than half the Mosaic; or, perhaps, by the Syriac, which was only a fifth part of the Babylonish: and, if this reasoning of theirs be admitted, the whole mass of gold and silver will be comparatively moderate. For the Babylonish talent of gold, according to Brerewood,[c] was equal to L.3500, or L.2, 6s. 8d. the ounce, making the nine thousand talents and fifty-two pounds troy, equal to L.31,501,456. And the Babylonish talent of silver was equal to L.218, 15s. or 2s. 11d. the ounce, making the eighteen thousand talents of silver, equal to L.3,937,500; consequently, the whole gold and silver delivered by David, was only equal to L.35,438,956 of our present money, provided that the writer of the book of Chronicles computed by the Babylonish talent: but if he computed by the Syriac, it would only amount to the fifth of that sum, or L.7,087,791.

[a] 2 Chron. xxxvi. 22, 23. [b] 1 Chron. iii. 19.
[c] De Ponderibus et Pretiis Veterum Nummorum.

SECT. VIII.

The Temple after the Captivity.

When begun; its dimensions different from that of Solomon; the obstructions it met with; the time when finished; its continuance.

FIFTY-ONE years after the destruction of the first Temple, or at the end of the seventy years' captivity, which had been foretold by Jeremiah,[a] and wofully felt by the nation, Cyrus published a decree for the Jews to return to their own land.[b]

Accordingly, a great number embraced the offer;[c] and, having gone to Jerusalem, began to rebuild the altar, that they might immediately offer sacrifice.[d] In the following year they laid the foundation of the *second temple*,[e] but had not proceeded far, when they were obliged to desist, on account of an order from Artaxerxes, King of Persia, which had been procured through the misrepresentations of the Samaritans and others.[f] Matters remained in that state for fifteen years, or till the second year of Darius, King of Persia,[g] when they again set about the work;[h] and on the third day of the month Adar, in the sixth year of Darius, it was finished and dedicated.[i] Thus was its foundation laid in April,[k] 536 years before Christ, and it was finished on the 21st of February,[l] 515 years before Christ, or twenty-one years after it

[a] Ch. xxv. 11; xxix. 10. [b] Ezra i. 1—4. [c] Ibid. ii. 1.
[d] Ibid. iii. 2. [e] Ibid. iii. 8—10. [f] Ibid. iv. 1.
[g] Ibid. iv. 24. Lightfoot's Chronicle in loc. [h] Haggai i. 14, 15; ii. 18.
[i] Ezra vi. 15, 16. [k] Ibid. iii. 8—10. [l] Ibid. vi. 15.

was begun.[a] The dimensions of this Temple were larger than Solomon's. Its length was the same, viz. seventy cubits; and, therefore, it is not mentioned in Cyrus's decree;[b] but its breadth, instead of being thirty cubits, including the side-chambers, was sixty; and its height, instead of being thirty cubits, was also sixty. Thus was the second Temple twice the size of the first, (the length only excepted,) in like manner as the first was twice the size of the tabernacle. From this account of the second Temple, it is easy to see, that the weeping of the people at the laying of the foundation,[c] and the diminutive manner in which they spoke of it, when compared with the first,[d] were not so much owing to its inferiority of size as to other considerations: viz. to their contrasting the then abject state of their nation, with its glory in the days of Solomon; and to their remembering, that it wanted five memorable things, which the first Temple had; namely, the ark; the urim and thummim; the fire from heaven; the cloud of glory on the mercy-seat; and the spirit of prophecy.[e] Such was the second Temple. It remained from the year before Christ, 515, till the 17th year before his birth.

[a] Lightfoot's Chronicle in loc. [b] Ezra vi. 3. [c] Ibid. iii. 12, 13.
[d] Haggai ii. 3. [e] See Prideaux, A.A.C. 534.

SECT. IX.

Origin and External Appearance of the Temple by Herod.

Reason of Herod's proposal; the artificers employed; its length in building; dimensions larger than the former; beauty of the workmanship; its appearance in front, and at the sides. Inquiry into the composition that formed the roof: terraces in Barbary and India.

HEROD having slain all the Sanhedrin, except two, in the first year of his reign, or thirty-seven years before Christ,[a] resolved to atone for it, by rebuilding and beautifying the Temple.

And this he was the more inclined to do, both from the peace which he enjoyed, and the decayed state of that edifice. For, besides the common ravages of time, it had suffered considerably by the hands of enemies; since that part of Jerusalem was the strongest, and consequently the last resort of the inhabitants, in times of extremity. But when he made the proposal to the Jews, they were alarmed; for they feared lest, under the pretence of building them a better, he would take away from them that which they had. Wherefore, to allay their fears, he proposed that the old one should not be demolished, till he had made every preparation for the new; which preparation took two years. Josephus informs us,[b] that one thousand waggons were employed for carrying the stones and timber; ten thousand artificers to fit all things for the building; and one thousand priests, who were skilled in architecture, oversaw

[a] Joseph. Antiq. xv. 1, 11. Prideaux's Connex. A.A.C. 37.
[b] Antiq. xv. 11.

and directed the works. After two years thus employed in preparation, Herod pulled down the temple which had been built by Zerubbabel after the captivity, and began to erect a *new* one in its place, in the twenty-first year of his own reign, seventeen years before Christ,[a] and forty-six years before the first passover of our Saviour's ministry.[b] For although the Temple itself was fit for divine service in nine years and a half, yet a great number of labourers, and artificers, were still employed in carrying on the out-buildings, all the time of our Saviour's abode on earth, and even for some years after his death; namely, till the coming of Gessius Florus to be governor of Judea,[c] when eighteen thousand of them being discharged at once, they became riotous for want of employment, and began those seditions, which at last were the ruin both of Jerusalem, and of the Temple.[d] Josephus informs us, that this mournful event happened on the 10th of the month Abib, A.D. 70, in the second year of Vespasian, one thousand one hundred and thirty years, seven months, and fifteen days after the founding of the first Temple by Solomon; and six hundred and thirty-nine years, and forty-five days, after the founding of the second Temple.[e]

This Temple, built by Herod, was considerably larger than the second, as the second had been larger than the first. For, whereas the second Temple was seventy cubits long, sixty broad, and sixty high; this was one hundred cubits long, seventy broad, and one hundred high.[f] And, as the

[a] Prideaux's Connexions, A.A.C. 17. [b] John ii. 20.
[c] Joseph. Antiq. xx. 8. [d] Antiq. xx. 9. [e] War, vi. 4.
[f] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 6; v. sect. i.

second seems not to have had the porch any higher than the rest of the building, (for Herod, in his proposal to the Jews, mentions that it wanted sixty cubits of the height of that which was in the first Temple,[a]) so in the Temple which he constructed, he raised the porch to one hundred and twenty cubits, as at the first; and, by extending it fifteen cubits beyond each side of the rest of the Temple, he made the front of it one hundred cubits; for seventy cubits, which was the width of his Temple, and twice fifteen, make exactly a hundred. The porch and Temple, therefore, would resemble the letter T, of which the top would represent the front of the porch, and the body of the letter, the holy and most holy places. All the Jewish writers praise this Temple exceedingly, for its beauty, and the costliness of its workmanship; for it was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them twenty-five cubits long, eight cubits high, and twelve cubits thick.[b] The different sides of the building exhibited to a spectator the following appearances:—The east, or front of the porch, was, in length, one hundred cubits, or one hundred and eighty-two feet four inches, from north to south, by one hundred and twenty cubits, or two hundred and eighteen feet ten inches in height, of finely-polished, and beautifully-variegated white marble, highest in the middle, and diminishing in elegant proportions at either end;[c] divided, as we may suppose, into different stories, with rows of windows. Such was its appearance on the east. The west, or opposite end, would appear of two parts:

[a] Joseph. Antiq. xv. 11. [b] Ibid. [c] Ibid.

viz. the lower part, where the chambers were joined to the wall, and the upper or higher portion of the Temple wall. The north and south sides being exactly the same, their external appearance was as follows:—1. A foundation of strong work, six cubits high; 2. An upright plain wall, of forty cubits; 3. A carved and curiously wrought border, of a cubit broad; 4. A gutter cut in stone, which occupied two cubits; 5. The timber, or place for laying on the roof, one cubit; 6. The roof itself, a cubit thick, and formed, not of lead, as flat roofs are with us, but of a composition spread upon reeds, that equalled stone in hardness after it became dry.[a]

Perhaps the composition in question, may have resembled that which Dr. Shaw tells us is used at this day in Barbary:—"They take one part of sand, two of wood ashes, and three of lime, which, after it is well sifted and mixed together, they beat for three days and three nights incessantly with wooden mallets, sprinkling them alternately, and, at proper times, with a little oil and water, till they become of a due consistence. This is what is used in making arches, cisterns, and the terraces, or the tops of houses. Both this composition (he adds), and that of tow and lime beat together with oil only, without any mixture of water, quickly assume the hardness of stone, and suffer no water to pervade them."[b] Such is the manner of making roofs in Barbary. But in India it is somewhat different: for they first throw a joisting of seasoned wood, on which they lay a course of brick on edge,

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 6.

[b] Travels, vol. i. part iii. chap. 3. sect. 5.

cemented with sugar in its coarsest state from the cane (there called jaggery), after it has been moistened with a little water. When this becomes dry, they cover it with a pretty thick coat of pounded brick, lime (there called chunam), and jaggery-water; which they beat down with wooden mallets. And when this becomes dry, they cover it with a finer layer of the same materials, laid on with a trowel; the whole being finished off with a thin layer of very fine lime and jaggery-water. As the joists are not laid horizontally, but raised a little in the middle, the bricks form literally a kind of arch, which supports the terrace when the wood has failed: but this rise does not appear to the eye, for the last coat of composition makes the upper surface perfectly horizontal. In laying the bricks, their mode is particular; for they always begin at a corner, and move on to the opposite one; and if the terrace have much weight to support, or be very large, they have another course of bricks above these, which starts from, and terminates in, the intermediate angles. Thus do the courses cross each other.

The person from whom I had the above information, had several terraces made for himself while in India; and assured me, that it is the common method of making them in the east. He farther added, that he had seen terraces of pagodas, several centuries old, perfectly firm, although the joists had rotted from beneath them.

Hitherto we have followed the building up, almost at the same width, for fifty-one cubits. But after the plastered roof was laid on, it suddenly contracted to thirty-two cubits, leaving thus a space

of nineteen feet, on each side, for walking on, and other purposes. For the whole width of the Temple was seventy cubits; the building above the holy and most holy places was thirty-two; consequently, thirty-eight were left to be divided, in equal portions, of nineteen apiece on either side. Having ascended to the height of fifty-one cubits, and reached the flat space, let us now attend to the remaining forty-nine cubits of elevation; for it will be remembered, that the whole height of Herod's Temple was one hundred cubits. In the 1st place, then, there was an upright wall of forty cubits, within which was an upper room, extending the length of the holy and most holy places. 2dly, Another carved border, of a cubit broad. 3dly, Another stone gutter, of two cubits, to carry off the rain. 4thly, Another space of one cubit, for laying on the timber for the roof. 5thly, A plastered roof, of a cubit thick, like the former. 6thly, The battlements, of three cubits, including the stones on which they were set: which battlements, both for public and private buildings, were ten hand-breadths high, or three feet, to prevent any person falling over them.[a] And, 7thly, The scare-crow cubit: but what that was is differently explained. For R. Nathan makes it some frightful figure, to scare away the birds from defiling the roof of the Temple.[b] And Maimonides explains it of iron spikes, a cubit high, upon the top of the battlements round about, to answer the same purpose. Yet, after all, it is probable, that a number of these animals built their nests among the battle-

[a] D. Kimchi in Mid.

[b] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 6.

ments, and carved work; for David alludes to them in Psal. lxxxiv. 3. Perhaps both these accounts may be reconciled, by supposing that there were iron spikes round the battlements on the outside, for the purpose mentioned; and that the large space of forty cubits by twenty, which was within the battlements, and extended over the holy and most holy places, was not flat, but raised in such a manner, as that the scare-crow cubit would be a cubit above the battlements, and on a level with the spikes. This would allow the water to pass more easily from the roof, and add considerably to the beauty of the Temple.—But let us now enter the sacred edifice, and examine it attentively.

SECT. X.

The Porch of the Temple.

The steps which led up to it; the height of the threshold above each of the inferior Courts. The length, breadth, and height of the Porch. The door of the Porch—its size, and the ornaments around it; the thickness of the wall; the vestibule of the Porch; the marble and golden tables; the golden vine and candlestick; the two pillars, Jachin and Boaz: inquiry into their appearance and probable use. The apartments on either side of the vestibule. The chambers of the butchering instruments; and the apartment above the door, where the crowns of the conquered kings were kept.

On leaving the pavement of the Court of the Priests, to go into the Porch of the Temple, we find ourselves obliged to ascend twelve steps, each half a cubit high, but not all of an equal breadth. For the first and second steps were each a cubit broad,

and the third three cubits; the fourth and fifth a cubit broad each, and the sixth three cubits; the seventh and eighth a cubit broad each, and the ninth three cubits; the tenth and eleventh a cubit broad each, and the twelfth four cubits.[a] Consequently, the twelve steps, although giving only six cubits of elevation, extended in this way, from the Porch into the Court, twenty-one cubits, or to within a cubit of the altar. This great inequality in their breadth makes us understand a passage in the Mishna, which would otherwise have been inexplicable; where, when relating how the high priest, on the day of expiation, having slain his own bullock, and given the blood of it to one to stir, in order to keep it from congealing, it saith, "that he stirred it about, on the fourth landing-place of the Temple," or on the top of the steps.[b]

Maimonides, however, mentions a circumstance concerning these steps, which I am ready to own I do not understand; for he says, that they were not only opposite to the great entrance into the Temple, but extended along the whole front, and even round the ends of the Porch.[c] Now this appears to me to be a mistake. For, not to mention the space which was requisite for the layer, which every writer places between the altar and the Porch; and the hinderance it would give the service, by coming within a foot of the ascent, altar, and rings; there would not have been half the space that was necessary for these steps, at the ends

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 6.

[b] Tractat. de Die Expiationis, cap. iv. sect. 3.

[c] Lightfoot's Temple described, ch. xiii. sect. 1, where the passage is quoted.

of the Porch. For the whole width of the Court of the Priests, as we have seen, was one hundred and nineteen cubits, of which the Porch occupied one hundred, leaving only nineteen for the steps, or nine and a half at each end; whereas they ought to have had, according to the above account of them, forty-two cubits, or twenty-one at each end. We are, therefore, obliged to correct the account of this otherwise intelligent writer, and to confine the steps to a certain space, on each side of the entrance.

Having thus reached the top of the steps, we come to the threshold of the Porch, and when there, we are six cubits above the Court of the Priests; and, according to former accounts, eight and a half above the Court of Israel, sixteen above the Court of the Women, eighteen and a half above the Hil, or Sacred Fence, and twenty-four and a half above the Court of the Gentiles. Consequently, as the outer wall of the Court of the Gentiles was twenty-five cubits high, a person standing on the threshold of the Porch, would find that his feet were within half a cubit of the height of the outer wall; had he not been prevented from seeing it, by the intervening walls, which stood at the east and west ends of the Court of the Women. It is easy to perceive the effect, which these different degrees of elevation would have on the beholder. The man of taste would be struck with the ideas of grandeur which they excited; and the pious would perhaps be reminded of the necessity of rising from one degree of grace unto another, until they reached their Father's house.

Having come to the door of the Porch, let us

next take notice of the Porch itself. Our habits of thinking are apt to make us imagine, that a porch to a building should only be a small appendage, serving as a vestibule to direct our approach. It will therefore surprise us, when we understand, that the Porch of the Temple was a large structure of one hundred cubits in length, from north to south on the outside, twenty-two cubits in breadth from east to west on the outside, and one hundred and twenty cubits high. It was flat in the roof, as the eastern houses generally are,[a] but surrounded with battlements of ten hand-breadths, or three feet high, to prevent persons from falling over.[b] And it was to the top of this eminence that the devil carried our Saviour, when he is said, in Matth. iv. 5, "to have set him on a pinnacle of the Temple." The original words (επι το πτερυγιον του ιερου) literally signify "on the wing of the Temple:" and such the Porch was, with respect to the rest of that sacred edifice; for it stood before it, like the head of the letter T, and by extending beyond it on either side, gave it the appearance of wings.

On the particular mention of this temptation, one cannot help being struck at the wisdom, with which it was adapted to Christ's public character. He was about to appear as the Messiah, concerning whom so much had been prophesied, and so much expected. "Here then," says Satan, "is a favourable opportunity of convincing the Jews of your divine mission. Behold in the Courts of the Priests, and of Israel, a number of persons in the act of sacrificing, and thereby expressing their be-

[a] Josh. ii. 6; 2 Sam. xvi. 22; Acts x. 9.

[b] Deut. xxii. 8; 1 Sam. ix. 25.

lief in the efficacy of the Messiah's obedience and death. A little beyond them, in the Court of the Women, are many pious individuals pouring out their souls to God, and hoping in Him who shall redeem Israel. And in the Court of the Gentiles are multitudes more, walking and conversing, perhaps, on the same subject. Call to them aloud. Proclaim yourself immediately as the promised Messiah. Tell them that, as a proof of your mission, you will now descend from this enormous height: and you will astonish, and convert them. Nor need you be afraid of any dangerous consequences; for the promise of God is expressly in your favour. It is written in Psal. xci. 11, 12, 'He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.'" How cunningly devised was this temptation! But we may remark, that a very important part of the passage was omitted; for the words of the Psalmist run thus: "He shall give his angels charge over thee to keep thee in all thy ways:" intimating thereby, that the divine protection is only to be found in the path of duty. The enemy of souls, however, can either suppress, add to, or wrest the meaning of the words of Scripture, as it suits his purpose.

Having noticed thus much, concerning the general appearance of the outside of the Porch, let us next attend to the gate, which was in the middle of it. It was an opening of forty cubits high, by twenty broad,[a] or the same as that which Ezekiel saw in his vision;[b] but, on each side of it,

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 7.

[b] Chap. xli. 2.

and above it, was ornamental work that extended it to seventy cubits high and twenty-five broad.[a]

The account which Josephus and the Mishna give of this ornamental work, on the outside of the gate, is as follows:—There were, above the gate, five beams of choicé wood, (which Buxtorf translates *quercinae*, or oaken, and Ezekiel xli. 25, calls "thick planks,") laid at different heights, thus:—The first was on the head of the gate, and a cubit longer at each end; consequently, as the gate was twenty cubits, the first beam would be twenty-two cubits. Above that was a row of stone, and the second beam of twenty-four cubits: above that, another row of stone, and the third beam of twenty-six cubits: above that, another row of stone, and the fourth beam of twenty-eight cubits: and, above that, another row of stone, and the fifth beam of thirty cubits: so that these beams were always longer as they rose.[b] We are not informed of their distance from each other: but, as the ornamental work extended thirty cubits above the gate, it is probable that they were divided into five portions, of six cubits each. The use of these beams was for the knobs and flowers which were carved on them, because they retained the gilding better, than if it had been upon stone: for they were all carved and gilt, and the ends of them joined together, by an elegantly descending border, of the same materials; which, at the top of the gate, met the carved and gilded work, of two cubits and a half on each side; and thus was continued, till it reached the ground.

[a] Joseph. War, v. 5.

[b] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 7.

It is worthy of remark, that the gate of the Porch had no doors, but stood always open, that it might thus be, as Josephus says, [a] "an emblem of heaven." Through it the prayers of the worshippers passed into the presence of God. He who dwelt between the cherubim, was the hearer, and answerer of prayer.

Hitherto we have had no written evidence of the thickness of any of the walls of the several Courts: it was, therefore, when mentioned, only taken from conjecture, as compared with the known thickness of the walls of the Temple. Now, however, we can go on surer ground, for the Mishna gives us a distinct account of the thickness of the walls of that sacred edifice; and, therefore, from it we are enabled to state, that the front, and end walls of the Porch which we are now describing, were five cubits, or nine feet and an inch thick; and that the back wall was six cubits, or ten feet eleven inches thick; [b] probably because it joined to, and made a part of the Temple wall; which, like that in the vision of Ezekiel, [c] was all of that thickness. Now, if we deduct ten cubits as the width of the two end walls, we have ninety cubits, as the length of the open space within: and as for the width, we are distinctly told that it was eleven cubits within. [d] Consequently, the space within the walls of the Porch, was ninety cubits from north to south, eleven cubits from east to west, and about one hundred and fourteen cubits high; allowing the other six for the joisting, roof, battle-

[a] War, v. 5. [b] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 7. [c] Chap. xli. 5. [d] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 7.

ments, and scare-crow cubit, in the same proportions, as were formerly stated of the body of the Temple. But we are not to suppose that this space was all open, and unoccupied; for it was divided into the following parts:—1. An open space, or vestibule, between the door of the Porch, and that which led to the holy place. 2. A range of chambers on the right hand and left, which extended from the vestibule, on either side, to the farthest extremity of the building. 3. A large chamber over the gate. And, 4. Other suites of chambers in the upper stories, till they reached the top. Let us examine each of these in their order.

The dimensions of the *vestibule* cannot be exactly ascertained. It certainly reached the whole width of the Porch, or eleven cubits; extended, probably, on either side of the gate, the width of the ornamental work, or twenty-five cubits; and was ninety cubits high. It was gilded above, and on either side of the door, which led into the holy place; and had a rich piece of tapestry suspended from the top of that gilding, ornamented with purple flowers, and the appearance of pillars, with a golden vine, laden with grapes, creeping around them.[a] What a grand idea of the splendour of the Porch, would this give to those who stood in the Court of the Priests, or of Israel! In Ezekiel's vision of the Temple,[b] the Porch or Vestibule, for so we are to understand it, was eleven cubits wide and twenty long.

The articles which may be called the furniture of the Porch, were—1. A marble table on the right

[a] Joseph. Antiq. xv. 11. [b] Ch. xl. 49.

hand as you entered, on which was placed the show bread when it was carried new into the Temple; 2. A golden table on the left, on which was placed the old show bread, when it came out;[a] 3. Over the door, which led into the holy place, was a golden vine, of so large a size, that its bunches of grapes were as large as a man; for it was constantly augmented by the pious donations of the Israelites, some giving gold to make a leaf, some a grape, and some a cluster, according to their ability;[b] 4. Over the same door, was also a golden candlestick, the present of Helena, Queen of Adiabeni, in Assyria,[c] on either side of the river Adiab, a great benefactress to the Jewish nation, and of whom, and her two sons Izates and Monobazes, Josephus tells us a long story, in his Antiquities, xx. 2, 3, 4.

I do not know whether two pillars, of the same kind as those called Jachin and Boaz, in Solomon's Temple, were in the Temple of Herod, although they are represented as being in that described by Ezekiel;[d] but, as they are known to have stood on either side of the gate of the first Temple, within the Porch,[e] and in the sight of those who stood in the Courts immediately before it, it may be proper here to consider their structure, and endeavour, if possible, to ascertain their meaning. I may premise, however, that when it is said in Ezekiel xl. 48, that the breadth of the gate was three cubits on this side, and three cubits on that side, it cannot be understood as if the entry into the Porch was only

[a] Mishna, Tractat. de Muneribus, cap. xi. sect. 7.
[b] Ibid. Tractat. de Mensuris Templi, cap. iii. sect. 8.
[c] Ibid. Tractat. de Die Expiationis, cap. iii. sect. 10.
[d] Ch. xl. 49. [e] 2 Chron. iii. 17.

six cubits, for it was confessedly twenty. But it naturally refers to the space, on either side, which was between the pillars and the wall, thereby making the width of the principal entry, or that between the pillars, to have been fourteen cubits, and the entries between the pillars and the wall, to have been three cubits each. But let us now attend to the pillars more particularly.

They were made of the brass which David took from Hadarezer, King of Zobah,[a] and consisted each of a column and capital. The column or pillar was eighteen cubits high, hollow within; the brass of which it was made, was four fingers thick; the circumference was twelve cubits; and the diameter, consequently, four cubits nearly.[b] We are not informed, whether it was plain or highly ornamented. It would probably have its foot in the form of a pedestal; its body either plain or fluted; and we know, that for four cubits at the top, it was ornamented with lily work.[c] The chapiter or capital was likewise hollow, five cubits high, of an oval form, and beautifully ornamented.[d] In 2d Chronicles,[e] these pillars are said to have been thirty-five cubits high; but this refers to the two columns when taken together: for, although they were eighteen cubits each, when standing without the capitals, they were only seventeen cubits and a half with them, since the uppermost half cubit was hid in the capital. Hence the whole height of the pillars, and chapiters or capitals, when erected, was twenty-two cubits and a half. Nor are we to think that there is any contradiction between 1 Kings vii.

[a] 1 Chron. xviii. 8. [b] Jer. lii. 21, and 1 Kings vii. 15.
[c] 1 Kings vii. 22. [d] Jer. lii. 22, and 1 Kings vii. 16—20. [e] Ch. iii. 15.

16, Jer. lii. 22, and 2 Kings xxv. 17, because it is said in the former places, that the height of the chapiter was five cubits, and in the latter, that it was only three: for the one refers to the whole height of the chapiter, and the other only to the ornamented part.

It is somewhat remarkable, that the dimensions of these two pillars very nearly correspond with those of the Doric order, invented by the Greeks. And it has been shown, by those conversant in architecture, that had they been a single cubit higher, they would have been precisely of the same height, with columns proportioned according to that order.[a] It is highly probable, therefore, that the architecture of Solomon's Temple might have had some effect in forming the taste of the other nations; for it was built long before we hear of any splendid buildings among the Egyptians or Greeks, and must have been an object of curiosity to the inquisitive traveller.

Few things, in Scripture, are more minutely described, than the ornaments on the chapiters: let us therefore attend to them.—1st, There were *nets of checker work*, or rather "wreaths of branch-work," for so the word is used in Gen. xxii. 13; Is. x. 34; Jer. iv. 7: resembling, probably, the branches of palm trees, which the Israelites carried in their hands at the feast of tabernacles. They were seven in number round the chapiter; stood on their ends, and spread outwards as they arose.[b] 2dly, There were *wreaths*, or rather *fringes of chain-work*, for so the word is rendered in Deut. xxii. 12, when the fringes are spoken of, which

[a] Encycl. Perth. art. Architecture, sect. i. 16. [b] 1 Kings vii. 17.

they were enjoined to wear on their garments, as memorials of the law: and when used here, they mean, that there was a curious fringe, or border, in the form of a chain, round the foot of the chapiter, in which the stems of the branches mentioned above were inserted; so that the branches and chain would compose a species of crown, or garland. But as these, to all appearance, would fall asunder, without a binding higher up, so we are told, in the 3d place, that there were *two rows of pomegranates*,[a] so placed as to be above the chain-work, and below the place where the branches began to spread. These pomegranates are variously reckoned in Scripture. Thus in 2 Chronicles,[b] they are said to have been one hundred on each chapiter, because, being a circle, only the half of them could be seen at a time. In 1 Kings vii. 20, they are said to be two hundred, because that was the number which was around each chapiter. In 1 Kings vii. 42, they are said to be four hundred, thereby including what was on them both. And in Jer. lii. 23, they are stated at ninety-six on each side, because, in looking at a semicircle, one or two at each end would not be discernible. 4thly, The top of each chapiter had, in the middle, within the branches and pomegranates, the appearance of a bowl or globe.[c] There is only one other set of ornaments mentioned on the chapiter, and that is, 5thly, *The lily work of four cubits*, mentioned in 1 Kings vii. 19; a circumstance, which appears to me to be best explained by supposing, that those parts of the chapiters which appeared between the branches, and uncovered by them, were adorned with lily

[a] 1 Kings vii. 18. [b] Ch. iii. 16. [c] 1 Kings vii. 41, 42.

work. This is said to have been the case for four cubits high, which was very natural, since the whole height of the chapiters was five cubits each; and the lower part of the body of them, to the height of a cubit, would be completely covered by the stems of the branches, and the wreaths in which they were stuck.

Such were the pillars which made so conspicuous a figure at the gate of the Porch: it next becomes us to notice the meaning of their names.[a] Let us observe then, that *Jachin*, or *Ikin*, (יכין) literally signifies—"he shall establish;" and *Boaz*, or *Boz*, (בעז) signifies—"in strength or power." But what, it may be asked, was the reason of their erection, and of their occupying so conspicuous a place in the Temple? There are few questions to which a more widely diversified answer has been given.

Some have considered them as mere ornaments, which served to adorn that sacred edifice. Others regard them as a striking memento to the Israelites, of the promise of God, that he would establish the throne of David, and make the nation of Israel strong in his might. To the spiritual-minded among that nation, they might perhaps represent, as others have thought, the magistracy and ministry uniting their endeavours in the support of liberty, order, and national prosperity. Christians have sometimes considered them as emblems of the prophets and apostles, who pointed the way to heaven, and were burning and shining lights in the world. The lovers of architecture have imagined them connected with the masonic art. And the followers of Hutchinson consider them as orreries, to teach the

[a] 1 Kings vii. 21; 2 Chron. iii. 17.

then existing nations the true system of the universe, as preserved and governed by the Three in One God. For they make the globe, on the top of each chapiter, to signify the sun; the seven branches of palm trees, to have been an inclosure around it, but distinct from it; and their being placed at seven different distances, as they suppose them to have been, on the moveable base of chain-work and pomegranates, to represent the motions of the seven planets. Amidst such a diversity of opinions, therefore, it will be no wonder if the intelligent reader be left to judge for himself. These pillars were destroyed by the Chaldeans, when Jerusalem was taken by Nebuchadnezzar, and the brass, of which they were made, was carried to Babylon.[a]

Having thus considered the different objects worthy of notice in the vestibule, let us next examine the different apartments, both on the ground floor and above, which are said to have filled the rest of the Porch. We are not particularly informed how the chambers on each side were disposed; but, it is probable that the entrance into them was by a common passage along the back, and that they received light from the front,[b] while a staircase of some kind would form the communication with the different stories. The only exception to this arrangement, which we read of, were the two rooms at the two ends of the Porch below. These were formed by the fifteen cubits on each end, which extended beyond the breadth of the Temple; and were employed for holding the knives, and other instruments, used by the priests, in the killing and cutting up of the

[a] Jer. lii. 17. [b] Ezek. xli. 26.

sacrifices. Hence they were called *Bit Ehelephut* (בית החלפות), or *the houses of the butchering instruments.*[a] Nor was the entry into them, by the large gate of the Porch, but by private doors at either end. Consequently, after deducting five cubits, as the thickness of the wall, and recollecting that the Porch was eleven cubits wide, these rooms must have been eleven cubits by ten each; or twenty feet by eighteen feet two inches: and the instruments were laid up in presses, twelve in each, or twenty-four in all, joined to the wall, which the Jews called *Helûnût*, (חלונות) or openings.

Of the other rooms in this large space, we neither know their number nor uses: for the ninety-six, which Maimonides mentions, as being in the Temple for the priests' vestments, (four for each of the twenty-four courses,) were evidently placed somewhere else, since the ministers of Jehovah never went into the Court of the Priests, and much less into the Porch, without their dress of office. There is only one large room above the vestibule, of which something is said: for it is stated to have been the place where the crowns were kept, which were dedicated by different princes to Jehovah, of which we have an instance in Ptolemy Philadelphus, and Sosius;[b] or which had been taken from conquered princes. Accordingly, with this view they understand Zech. vi. 14. literally, where it is said, that "the crowns shall be to Helem, to Zobijah, and to Jedaiah, and to Hen, the Son of Zephaniah, for a memorial in the Temple of the Lord." And they tell us, that the young men of the priest-

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 7.

[b] Josephus, Antiq. xii. 2; xiv. 16.

hood often climbed up some golden chains, which were fixed to the roof of the vestibule, that they might look into the closet, where the crowns were kept.[a]

SECT. XI.

The Holy Place.

The thickness of the wall between it and the Porch; two doors in the wall; singular manner of opening and shutting them daily; the particular time when opened; a remarkable marble stone between the two doors; the veil which hung between them; total of veils in the Temple, and where hung. Description of the Holy Place; its dimensions, beauty, and richness; the palm trees and cherubim. The windows of the Holy Place; its furniture—viz. 1st, The candlestick, its height, materials, form, position, and fate after the destruction of Jerusalem. 2d, The table of show bread; its size, situation; the manner of making the show bread, taking away the old and placing the new; the frankincense and wine which stood beside it; and the fate of the table after the destruction of Jerusalem. 3d, The golden altar, its size, materials, situation.

In the preceding section, we had reached the Porch of the Temple, where we considered, at some length, the several objects in it worthy of notice: let us now advance to *the Holy Place*, remembering, however, that between the Porch and the Holy Place, there was a thick wall of six cubits, or ten feet eleven inches; and that, in that wall, there was a gate of twenty cubits high, and ten cubits wide;[b] but which, including the gilded ornaments above and on either side, was fifty-five cubits high, and sixteen cubits wide. It was on

[a] Mishna, Tractat. de Mensuris Templi, cap. iii. sect. 8.

[b] Ibid. cap. ii. sect. 3; iv. sect. 1, 7.

account of the thickness of that wall, that two doors, of two leaves each, were hung on the outside and inside;[a] the door on the outside, next the Porch, being a cubit within the wall, and that next the Holy Place being even with it; so that when both doors were shut, there was a space of five cubits between them. Of these two doors, the one next the Porch was called "the great door of the Temple;" not that it was larger than the one which was within, for they were both alike, but because it had an ornamental gilding, of thirty-five cubits above it, and of three cubits on either side, which the other had not. Both the doors opened inwards, the leaves[b] of the outer, or great door, falling back to the wall of the five cubits space; and the leaves of the inner door, opening into the Holy Place, and folding back, into a space in the wall of the Holy Place, made to receive them.[c] The singular manner in which they were opened in the morning, and shut in the evening, deserves our notice. There were in the leaves of the outer door, two small wickets. That on the south, or left hand side, was never opened, for the reason assigned in Ezekiel xliv. 1, 2; but that on the north, or right hand side, was for the priest who opened and shut the doors.[d] Having received, therefore, the keys from the priest who presided over the guard, for the time being, in the chamber *Muked* (which, as we have already seen, was situated at the north-west end of the Court of Israel,) he went to the Temple, crossed the Porch, opened

[a] Ezek. xli. 23, 24. [b] Ibid. xli. 24.

[c] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 1.

[d] Ibid. Tractat. de Sacrificio Jugi, cap. iii. sect. 6, 7.

the north wicket, and passed through the five cubits space; but, instead of entering the Holy Place by the inner door, he had a secret passage through the wall, exactly where one of the leaves of the inner door fell back to the wall. Being, therefore, in the Holy Place, he opened the inner door, by drawing the leaves towards him, and pushing them into the places in the wall designed for them; and then proceeded to the outer door, which he likewise opened, by drawing the leaves of it towards him, and placing them against the wall of the five cubits space. Thus, when open, the entry through the wall appeared gilded on each side, by means of the doors placed against it; but when shut, the gilding was not seen.[a]

The opening of this gate was the constant signal for killing the morning sacrifice;[b] but we are not told that the shutting of it was the signal for killing the evening sacrifice. On the contrary, one would be led to suppose, that the gates would not be shut till the whole public service was concluded; for the very intention of opening them in the morning, and continuing them open through the day, was to teach the Israelites, that a ready admittance was granted to their prayers, into the holiest of all, where the Divine Majesty was supposed to reside.

There is still a circumstance unnoticed concerning the five cubits space, which ought not to be overlooked; and that is, the marble flag which lay loose upon the floor, behind the leaf of the right hand door. It was a cubit square, with a ring by

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 2.
[b] Ibid. Tractat. de Sacrificio Jugi, cap. iii. sect. 7.

which to raise it; and, from underneath it, the priest took the dust, which was ordered to be put into the water, given to the suspected wife, according to Numb. v. 17—31. Nor should we forget the veil which hung between the doors, answerable to the veil at the door of the tabernacle.[a] Josephus says,[b] that it was of the same measure as the gilding above, and on each side of the outer gate, namely fifty-five cubits long, and sixteen cubits broad, which one would suppose to be far too much, for a space of twenty cubits by ten; but it was probably of that size, to give it a richer appearance. It was made of Babylonian tapestry, like that in Josh. vii. 21, of blue, purple, scarlet, and fine twined linen, which Josephus compares to the four elements. Other Jews, likewise, give us intimation of such a veil. For the Mishna, when speaking of the high priest's going into the Holy Place to worship, says, "There were three who held him, one by the right hand, another by the left, and a third by the precious stones of the breastplate. And when the president heard the sound of the high priest's feet coming out, he lifted up the veil for him, and then went in himself to worship; and after him, his brethren the priests."[c] We may remark, that there were thirteen veils in all, about the Temple: namely, seven for the seven gates of the Court of Israel, and of the Priests; one at the gate of the Porch; one in this five cubits space, between the Porch and the Holy Place; two between the Holy and Most Holy Place; and two directly over them in a room above, of which we

[a] Exod. xxvi. 36. [b] War, v. 5.

[c] Mishna, Tractat. de Sacrificio Jugi, cap. vii. sect. 1.

shall have occasion to speak in a subsequent page. So great a number naturally gave rise to a distinct office, namely, the overseer of the veils, whose duty it was to keep them free from dust; to wash and dry them in the Hil, or Sacred Fence, if they were defiled by any common uncleanness; and to remove the old and furnish new, when it was judged necessary. But these new, before they could be hung on any of the places allotted them, were usually suspended in the Court of the Women, for a certain time, that all the people might examine whether they were sufficient or not.

Let us now enter the Holy Place, and consider its dimensions, appearance, and furniture.—Its dimensions were forty cubits long, twenty broad, and sixty high. Thus was the Holy Place, in our Saviour's days, double the height of that in the Temple of Solomon,[a] and exactly the dimensions of that in the Temple after the Captivity,[b] and in the Temple described by Ezekiel.[c] The height of the Holy Place, however, in the Temple after the Captivity, reached to the top of the building: whereas, in the Temple that existed in the days of our Saviour, it had a large room over it, which we shall consider afterwards; because the second Temple was only sixty cubits high, whereas Herod's was one hundred.

It is impossible to think of the appearance of the Holy Place, without being struck with its beauty and richness. The floor was formed of planks of fir gilded with gold. The sides and ends of the apartment, from the floor to the ceiling, were also gilded, excepting only the places where the leaves

[a] 1 Kings vi. 2. [b] Ezra vi. 3. [c] Ezek. xli. 2.

of the door fell back into the wall; for the doors themselves had cherubim and palm trees engraved on them, like those in the first temple, and in the temple delineated by Ezekiel,[a] and the ceiling was probably of wood. But, although the sides and ends were gilded, we are not to suppose that they were plain and unornamented; for the whole wall, to the height of fifty-one cubits, was filled with carved work of different kinds. Commentators, both among the Jews and Christians, have been far from unanimous in their explanation of the Scripture language respecting them. The most probable appears to be that of Lightfoot, who is of opinion that there was first, along the bottom of the wall, a row of knops or gourds, and open flowers. 2. That on these, as on a base, the palm trees and cherubim, like those seen by Ezekiel,[b] alternately stood around the room. 3. That, above the palm trees and cherubim, was a second row of the same kind as the first, on which stood a second course of palm trees and cherubim: and so on alternately, till they reached the height already mentioned. One cannot, therefore, peruse this account of the ornaments, on the walls of the Holy Place, without reflecting on the beautiful turn it gives to the words of the Psalmist, in Ps. xcii. 12, 13, where, speaking of the happy condition of those who fear God, he says, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."

[a] Ch. xli. 24, 25. [b] Ch. xli. 18—20.

But beautiful though this explanation appears, our minds are raised higher still. For as the cherubic figures on the veil, and curtains of the outer tabernacle, and on the veil, doors, and walls of the Temple, had only two faces, viz. the faces of a lion and of a man,[a] although those above the mercy-seat had four; so these coupled cherubs, accompanied with palm trees, naturally remind us of the lion of the tribe of Judah, united to the man Christ Jesus, who brought "peace on earth and good-will to men."

But, in describing the Holy Place, it naturally occurs to ask, how it was lighted? A little reflection will suggest an answer. In the former account of the walls of the Temple, fifty-one cubits were covered by the side-chambers, which effectually excluded the possibility of windows in all that space. But as the Holy Place was sixty cubits high, from the floor to the ceiling, there still remained a height of nine cubits, between the top of the side-chambers, and the roof, to serve as spaces for the windows; and accordingly, that was the place where the light was introduced. For on either side of the building, there was a row of long narrow windows, exactly the shape of those in the Temple of Solomon,[b] and in the Temple described by Ezekiel,[c] which reached from one end of the Holy Place to the other, to give it the light that was necessary.

The furniture of the Holy Place consisted of three things: the candlestick for the lamps, the table of show bread, and the altar of incense.

[a] Ezek. ch. xli. 18—20. [b] 1 Kings vi. 4. [c] Ch. xli. 26.

The candlestick for the lamps, which stood in the Temple built by Herod, was of pure gold, eighteen hand-breadths high, or four and a half feet. Its particular form, as collected by Dr. Lightfoot, from Maimonides, was as follows:— At the second hand-breadth, went off the three feet, or supporters, which lay almost flat on the ground. At the third hand-breadth, there was a curious flowering of coronet work. For the fourth and fifth, the shaft arose plain. The sixth was occupied in ornaments, resembling a cup, a ball, and a flower. For the seventh and eighth hand-breadths, the shaft arose plain. The ninth had another ball, and above it went off the first pair of branches, bending upwards in the form of a semicircle, till they were on a level with the top of the shaft. For the tenth hand-breadth, the shaft was plain. The eleventh had another ball; above which, went off the second pair of branches, parallel with the first. For the twelfth hand-breadth, the shaft arose plain. The thirteenth had another ball, and sent off a third pair of branches, similar to the former. For the fourteenth and fifteenth, the shaft was plain; and on the sixteenth, seventeenth, and eighteenth, were a cup, a ball, and a flower, three times repeated, so that the top of the shaft ended in a flower. On each of the six branches there were three cups, at proper distances from each other; and above the highest cup, was a ball and a flower, so that it was on these flowers, on the heads of the branches and shaft, that the seven lamps stood. And before the candlestick was a stone, with three steps cut in it, for the priest to stand on, and place his utensils, while he trimmed and lighted the lamps.

This candlestick of seven branches, which, Josephus says, resembled the seven planets,[a] and to which allusion is made in several places of Scripture,[b] was set on the south side of the house, or on the left as you entered, with the branches pointing due north and south.

It is stated, that the lamps on the branches all looked towards the lamp on the shaft, which, in its turn, was bent towards the Most Holy Place, thereby intimating, perhaps, that the saints should look to their ministers, as their ministers also should look to God. And as all were under the superintendence of the priest, whose daily presence and care were necessary,[c] so ministers and people depend on Christ, the great high priest, both for light and direction. They have no inherent, underived fund of spiritual light in themselves. The lamp of grace is kept burning in their hearts, from the pure olive oil[d] which is treasured up in the storehouse of God. The seven spirits of God are diffused among the branches; and out of that fulness do they all receive, and grace for grace. But why was the candlestick introduced into the Holy Place at all, since there were windows sufficient to communicate light? I answer, with Lightfoot, that the reason, perhaps, was to show, that the light of nature alone could not conduct men to happiness, and that a divine revelation was therefore necessary. For it is worthy of notice, that the same objection has been frequently raised by infidels against the gospel; who have considered it as needless, and therefore judged it to be unworthy of their acceptance.

[a] War, v. 5. [b] 1 Sam. iii. 3; Zech. iv. 2; Rev. i. 12; iv. 5; xi. 4.
[c] Lev. xxiv. 2—4. [d] Exod. xxvii. 20; Lev. xxiv. 2—4.

Nor does it contradict this interpretation, that Solomon, in his Temple, had no fewer than ten candlesticks; viz. five on the right side, and five on the left of the Holy Place:[a] for they were intended to suit the general grandeur of the place; and to be a standing emblem to the Jews, as Lightfoot thinks, that the growing light in the word was necessary to counteract the growing darkness in the world.[b]

I may add, on the authority of Josephus,[c] that the golden candlestick which was in the Temple, when it was taken by the Romans, was brought to Titus by one Jesus, a priest, as the price of his life; and being carried to Rome, to adorn the triumph of that general, was deposited by him in the Temple of Peace. Travellers tell us, that the representation of it is still to be seen on the triumphal arch, at the foot of the Palatine Mount, on which Vespasian's triumph is engraven.[d]

Having attended to the golden candlestick for the lamps, let us next attend to *the table for the show bread.* In our account of the different things in the tabernacle, made by Moses, we described its form and materials; so that to dwell upon them now would be unnecessary. We shall only, therefore, remark from Josephus,[e] that the feet of it, from the middle downwards, were round, like those which the Dorians employed for their beds; but that from thence upward they were square; and that there was one somewhat like it in the

[a] 2 Chron. iv. 7.

[b] May not the partiality which the people in the east have always shown for lamps in their places of worship, have originated from the divine appointment of the golden candlestick in the tabernacle and temple?

[c] Wars of the Jews, vi. 8; vii. 5.

[d] See Prideaux, A.A.C. 534.

[e] Antiq. iii. 6.

temple at Delphos, which had probably been copied from it.

In Solomon's Temple, as there were ten candlesticks, so there were also ten tables for the show bread, placed alternately, five on the right hand, and five on the left, a table and a candlestick, a table and a candlestick.[a] But in the Temple after the Captivity, and the Temple built by Herod, these ten tables were reduced again to one, of the same form and dimensions as that described by Moses. And as the golden candlestick stood on the south side of the Holy Place, so the table for the show bread stood on the north, with its end to the Most Holy Place, or due east and west. It derived its name from the twelve loaves which stood constantly on it before the Lord, called in Scripture *Lehem-ephenit*, (לחם־הפנית) "the bread of the faces," or "before the faces," viz. of the Three in One God. Matthew[b] calls it *αρτοι προθεσεως*, "the bread of the setting before, or presenting;" and our translators have given it the very appropriate name of "the show bread." But, as the Jewish manner of making and placing it may not be familiar to every reader, I shall here subjoin it.

Out of twenty-four saès (סאה) of ground wheat, they sifted twenty-four tenth-deals,[c] or omers,[d] of the finest flour, and of these the twelve cakes were made, having two tenth-deals, or omers, in each cake. They were always baked oblong, namely, ten hand-breadths long, five hand-breadths broad, and seven fingers thick.[e] The place where they were baked, was the south-west chamber in the

[a] 2 Chron. iv. 8. [b] Chap. xii. 4. [c] Levit. xxiv. 5. [d] Exod. xvi. 36.
[e] Mishna, Tractat. de Muneribus, cap. xi. sect. 4.

building, called *Bitmuked*, on the north-west side of the Court of Israel: and the time of baking was on the day before the Jewish sabbath, or on our Friday; the very day when Christ, the true bread of life, was crucified, and submitted himself to the fire of divine wrath.

As the show bread was placed on the table every sabbath,[a] so the manner of doing it was as follows. First, two priests went in to remove the old cakes which had stood through the week; and two to burn the frankincense which had stood upon them, and bring out the dishes on which it had been placed. These were followed by two, carrying the new cakes, and other two carrying a golden dish each, with new frankincense, to be set upon them. Having reached the table, those whose office it was to remove the old cakes, and frankincense dishes, stood with their faces to the north; while those who brought in the new ones, had their faces to the south.[b] Thus were they ranged opposite to each other, and while the one company removed the old cakes and dishes, the other placed the new upon the table; but in such a way, that it was never allowed to be empty. As to their particular position, it was in two rows, of six and six upon each other, across the table: and as their length was ten hand-breadths, while the breadth of the table was but six, without the border, or eight with it, they must have reached a hand-breadth over it on either side. This appears rather singular, but any inconvenience which might have arisen from it, was perfectly obviated by the following contri-

[a] Levit. xxiv. 5—9.

[b] Mishna, Tractat. de Muneribus, cap. xi. sect. 7.

vance.—Having laid the lowest cake of either row upon the table, they laid three golden rods above it, on which they placed the second cake; and three above that, on which they placed the third; and so on, till they came to the sixth, which was supported only by two, as being the uppermost. The intention of these rods was, in the first place, to remove the weight from the ends of the cakes, so as to keep them straight; and, secondly, to prevent them from becoming mouldy, by the constant admission of air. Having disposed them in this manner, a handful of frankincense in a golden dish was set upon the top of each row, where it remained till the following sabbath, when it was burnt on the altar of incense, after the bread had been taken away to be given to the priests.[a]

But, besides the loaves and frankincense, Calmet tells us, that there stood on the table, a covered gold vessel, full of salt; and a covered gold vessel, containing the fourth of an hin of wine: the first, I presume, in compliance with the general injunction that every sacrifice should be accompanied with salt; and the second, to pour out as a libation before the Lord, when the loaves were changed.[b]

We are not particularly told what was the intention of appointing such cakes, unless by Josephus, who, rather fancifully, says, that they represented the twelve signs of the Zodiac.[c] Perhaps it may have been to teach the tribes, that they received their subsistence from God, and not from the created deities of the heathen: whilst those more spiritually minded might consider this weekly act, as

[a] Levit. xxiv. 7—9. Mishna, Tractat. de Muneribus, cap. xi. sect. 5, 6. [b] Dict. art. *Show Bread.* [c] War, v. 5.

typical of the bread of life, which supports the soul. For man, being compounded of body and soul, lives not, as our Saviour says, by bread alone, but by every word that proceedeth out of the mouth of God.

Josephus gratifies our curiosity as to the fate of the table of show bread, at the destruction of Jerusalem, in his Wars of the Jews; by telling us, that it was preserved by the same priest, who had the golden candlestick, and was given by him, along with the candlestick, the copy of the law, and the purples belonging to the sanctuary, to Titus; who, after exhibiting it in triumph at Rome, deposited it, for preservation, in the Temple of Peace.[a] Its form is still to be seen on the triumphal arch at Rome.[b]

Having considered the golden candlestick and the table for the show bread, let us next attend to *the altar of incense.* It was a cubit, or twenty-one inches and three quarters square nearly, and two cubits or three feet seven inches high;[c] had horns at the four corners; was of Shittim wood, overlaid with gold, and had a crown of gold round about. But in Ezekiel's vision,[d] its dimensions were larger; viz. three cubits high, and two cubits long; but the breadth is not mentioned. In consequence of its being overlaid with gold, it was called the *golden altar,* in contradistinction to the brazen altar, in the Court of the Priests:[e] but in Solomon's Temple it was not made of shittim wood, overlaid with gold, but of gold itself.[f] This altar was origi-

[a] Chap. vi. 8; vii. 5. [b] Prideaux, A.A.C. 534.
[c] Exod. xxx. 1, 2; xxxvii. 25-28. [d] Chap. xli. 22.
[e] Exod. xl. 26; 2 Chron. iv. 19; Rev. ix. 13.
[f] 1 Kings vii. 48; 2 Chron. iv. 19.

nally ordered to be set, in the tabernacle of the congregation, before the veil which separated between the Holy and Most Holy Place.[a] In Solomon's Temple, we hear nothing of its situation, but it was probably before the veil, as in the tabernacle. In the Temple of Herod, however, Maimonides informs us, that all the furniture of the Holy Place, or the candlestick, show bread table, and altar of incense, were "set in a third part of the house," which Dr. Lightfoot explains, of their being in that third of the Holy Place, which was next the Holy of holies. Thus, if the Holy Place, which was forty cubits long, were divided into three parts, we would have thirteen and one-third as one of those parts; so that the priest, in going to burn incense, would walk over two-thirds, or twenty-six cubits and two-thirds of a cubit, before he could enter the space where the altar and other things were. With respect to their relative situations in that space, we are informed, that the candlestick for the lamps stood on the south side, two cubits and a half from the wall; that the show bread table stood on the north side, in a line with it, two cubits and a half also from the wall; and that the altar stood in the middle, opposite to the veil, but nearer it than the other two. Thus they were disposed like the letter A, of which the candlestick formed the left limb, the show bread table the right limb, and the altar the angle which joins them.[b] It will be remembered, that their position in the tabernacle, was the same as in the Temple.[c] I may farther remark, that it was on this altar that

[a] Exod. xxx. 6.

[b] Lightfoot's Prospect of the Temple, chap. xiv. sect. 6.

[c] Exod. xxvi. 35; xxvii. 20; xl. 22—27.

the incense which we formerly described[a] was offered every morning and evening;[b] probably to teach the people the duty of prayer, and the necessity of presenting their requests, through the medium of the Messiah. For, as the priest, in the Temple, stood daily before the golden altar, offering incense within, while the people were praying without;[c] so Christ, the great high priest of our profession, having entered the Holy Place, not made with hands, now appears in the presence of God for us; and upon the altar which is above, graciously condescends to present to his Father, the prayers of his people, perfumed with the incense of his perfect merits.[d] Happy those whose petitions he presents! They ascend with acceptance to the Lord God of Sabaoth: for him the Father heareth always.

SECT. XII.

The Most Holy Place.

The partition which divided the Holy from the Most Holy Place: the veils, their materials, colour, great strength, yet rent at Christ's crucifixion:—reflections on that event. Dimensions of the Most Holy Place during the tabernacle, first and second Temples, and Temple by Herod. Its exceeding beauty and richness: had no windows, and why. Its furniture:—1st, The ark, with the mercy-seat; their size, what made of: tables of the law: golden pot of manna, and Aaron's rod that budded. 2dly, The cherubim of glory: a description of them. Why Zion is always spoken of, and never Moriah.

HAVING come to *the Most Holy Place* of the Temple, it becomes us to survey it with reverence

[a] See part ii. sect. 5. [b] Exod. xxx. 7, 8. [c] Luke i. 9, 10.
[d] Rev. viii. 3, 4.

and attention: for few places better deserve the notice, either of the antiquary, or of the Christian. Let us begin then with the partition, which divided the Holy from the Most Holy Place. In the Temple of Solomon, it was a cubit thick, built of stone for a fourth part of the wall on either side,[a] or five cubits; thus making ten cubits of masonry, and ten of carpenters' work. For, between the five cubits on either side, were the folding doors, which opened into that most sacred place. It appears from 1 Kings vi. 31—35, that there were two sets of folding doors on this ten cubits space; namely, a door of two leaves of fir,[b] on the outside next the Holy Place, on which were cherubim, palm-trees, and open flowers,[c] the same as the rest of the Holy Place; and a door of two leaves of olive-tree,[d] covered with cherubim, palm-trees, and open flowers, overlaid with gold on the inside, or within the Holy of holies. Thus there were two obstructions to be removed, when the high priest went out of the Holy into the Most Holy Place, during the first Temple:—1. The door of fir, by drawing it towards him. And 2. The door of olive, by pushing it from him: intended, no doubt, for the greater sanctity, and to fill his mind with a holy awe, when entering the presence of the great Jehovah.

Such was the partition space, in the first Temple; but in the second, it had no masonry work, but two veils instead of it, the reason of which is thus given by Maimonides. "When they built the second Temple," says he, "they doubted whe-

[a] 1 Kings vi. 33.
[b] 1 Kings vi. 34.
[c] 1 Kings vi. 35.
[d] 1 Kings vi. 31, 32.

ther the thickness of that wall belonged to the measure of the Holy or of the Most Holy Place; therefore, they made the Most Holy Place twenty cubits long complete, and the Holy Place forty cubits long complete; and they left a space between the two, of a cubit breadth, which, in the second Temple, had two veils enclosing it instead of a wall; namely, one at the end of the Holy Place westward, and one at the beginning of the Most Holy Place eastward: so as to leave the cubit space between them entire, which corresponded with the thickness of the dividing wall in the first Temple." This cubit space, enclosed by two veils, was called by the Jews *Therekesin*, (טרקסין) a word confessedly of Greek extraction; and probably from Ταραξις, which signifies either "a disease of the eye," or "an obstruction to the sight;" alluding either to the uncertainty of the Jews as to its relative sanctity, or to its hindering any one from seeing the objects in that sacred place. These veils, which were renewed every year, were of four colours—blue, purple, scarlet, and fine white twined linen yarn; every thread of which was six-fold when twisted, and woven upon hair for warp, of seventy-two hairs to every thread.[a] Yet, strong as they were, they were both rent, from top to bottom, at our Saviour's death;[b] thereby giving evidence, that the Jewish economy was drawing to an end, and that what was hid from ages and generations was at length disclosed. The evangelist, indeed, calls it only *one* veil; but that is no objection to his accuracy, for Josephus, in speaking of the Holy and Most Holy Place, says the same;

[a] Mishna, Tractat. de Siclis, cap. viii. sect. 5. [b] Matt. xxvii. 51.

viz. that "they were parted by a veil."[a] The reason of which phraseology was, that although two in number, they only formed one partition; and, had the proper line between the two places been known, one only would have been used.

We may imagine the surprise that seized the two priests, on the evening of our Lord's crucifixion, when having gone, according to the custom of the priests' office, into the Holy Place, to trim the lamps, and offer the incense, they heard the veils of the Temple rend in twain, and saw the cherubim and mercy-seat. How would they flee with terror into the Court of the Priests, to inform them of a sight so awful and unexpected! And how quickly would the matter be rumoured abroad! Surely, had not a veil, thicker than that which was rent in the Temple, been spread over their hearts, they would have seen, and acknowledged, that Jesus was the Messiah. With respect to ourselves, the apostle Paul, in his Epistle to the Hebrews, has taught us how to profit by it. "Having, therefore, brethren," says he, "boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."[b]

But, after examining the entrance, let us next attend to the Holy of Holies itself; which, as to its form, was different at different times. For in the tabernacle, it was ten cubits long, ten wide, and ten high; but, in Solomon's Temple,[c] in that after the Captivity, and in that built by Herod,

[a] War, v. 5. [b] Heb. x. 19—23. [c] 1 Kings vi. 20.

it was twenty cubits long, twenty wide, and twenty high. At least, this is what Lightfoot conjectures, concerning the two last; for he acknowledges that it is far from certain. In the vision of the Temple which Ezekiel saw, the Most Holy Place had the same dimensions.[a] Be the dimensions of it, however, what they might, it was most elegantly and richly ornamented. The floor and ceiling of this part of the edifice, in Solomon's Temple, were of cedar, overlaid with gold,[b] and the walls were cedar, carved with palm-trees, cherubim, and wreaths of flowers, covered with gold.[c] But we are not informed how much of that precious metal was employed in overlaying the Most Holy Place, in the Temple after the Captivity, and the Temple that was built by Herod. It would certainly correspond with the general magnificence of the rest of the building.

As there was no window in the tabernacle, so we read of no window in the Holy of Holies of the Temple; for the glory of the Lord was the light thereof, when the Shechinah appeared; and darkness at other times created reverence.

The furniture of the Most Holy Place consisted of the ark, and the things contained in it; the mercy-seat, and the cherubim.

Having already described the *ark* and *mercy-seat*, when treating of the tabernacle, it only remains to notice here, that, when placed in Solomon's Temple, no more to come out, the staves which carried them still remained; having their ends drawn out towards the veil.[d] There were

[a] Ch. xli. 4. [b] 1 Kings vi. 16, 30. [c] 1 Kings vi. 29.
[d] 1 Kings viii. 8; 2 Chron. v. 9.

three things placed within the ark for preservation; viz. the two tables of the law;[a] the golden pot which had the omer of manna;[b] and Aaron's rod that budded.[c] But when Solomon, after all its wanderings, set it in the Temple, the last two seem to have been either lost or destroyed; for we find it positively asserted in 1 Kings viii. 9, and 2 Chron. v. 10, that "there was nothing then in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." In the book of Deuteronomy,[d] there is mention made of the book of the law, being put in the side of the ark, in a chest attached to it for that purpose; and it was, perhaps, that very copy which Hilkiah found in the Temple, in the days of Josiah, king of Judah, and which, being read to the king, was the cause of his desire to reform abuses.[e] The *cherubim* were also described when treating of the tabernacle; but it is worthy of remark, that although they are often mentioned in Scripture, they were never described by any writer before Ezekiel, being always taken for granted to be so well known, as to need no description. And, perhaps, that was indeed the case till the captivity; when, having been forgotten by the Jewish nation, they were rescued from oblivion by a new revelation. We have already seen that cherubim were carved on the walls, both of the Holy and Most Holy Places: the cherubim, however, which we are now to consider, are those which were placed on either

[a] Deut. x. 2; Heb. ix. 4.
[b] Exod. xvi. 33, 34; Heb. ix. 4.
[c] Num. xvii. 10; Heb. ix. 4.
[d] Chap. xxxi. 26.
[e] 2 Chron. xxxiv. 14.

end of the mercy-seat; for both in the tabernacle[a] and Temple[b] this was their position. These figures extended from the one side of the sanctuary to the other; the one wing touching the wall, and the other, the wing of the cherub above the mercy-seat. Thus those in the tabernacle stretched each of them five cubits; because the Most Holy Place was then only ten cubits; whilst those in the Temple stretched ten cubits each, because Solomon had enlarged it to twenty cubits. It is not said how high the cherubim in the tabernacle were; but as those in the Temple were ten cubits broad, and ten cubits high,[c] it is probable that those in the tabernacle, which were five cubits broad, would be five cubits high. Although the cherubim in the Temple, however, were much larger than those in the tabernacle, they were not precious in proportion; for those in the tabernacle were of beaten gold,[d] while those in the Temple were only of olive-tree, overlaid with gold.[e]

Such were the cherubic figures which were placed on the ends of the mercy-seat; from between which Jehovah appeared in visible glory, and gave his answers to the Jewish nation, as may be seen by consulting the following passages:—Exod. xxv. 22; xxix. 42, 43; xl. 34. Levit. ix. 23, 24; x. 2; xxiv. 12, 13. Num. vii. 89; xii. 5; xv. 34; xvi. 19.

It was imagined by the Jews that when Solomon built the Temple, he also built some secret and intricate vaults under it, to conceal the ark in dangerous times; that whatever should happen to the

[a] Exod. xxv. 18; xxxvii. 7. [b] 1 Kings vi. 23—25; 2 Chron. iii. 10. [c] 1 Kings vi. 23. [d] Exod. xxxvii. 7. [e] 1 Kings vi. 23—28.

Temple, the ark might be safe. And, in this light, they understood the order of Josiah to the Levites in 2 Chron. xxxv. 3: "Put the holy ark in the house, which Solomon, the son of David, king of Israel, did build." As if the good king, upon understanding from the book of the law which had been found, and the prophecy of Huldah,[a] that evil was threatened against Jerusalem, was exceedingly anxious for its preservation, and therefore caused it to be put into Solomon's vault. But the more natural interpretation of the king's command is, that Manasseh, his grandfather, and Amon, his father, having removed the ark, and set up abominations of their own, in its stead, he ordered the Levites to bring it from its obscurity, and restore it to its accustomed place. We have another account of a vault or cave in 2 Maccab. ii. 4—8, but it has a reference to the times of the Babylonish captivity. For we are there told, that Jeremiah, being forewarned of that event, ascended the hill, whence Moses saw the heritage of God, and in a hollow cave, concealed the tabernacle, the ark, and the altar of incense; which some endeavouring to find out, were reproved by the prophet, and informed, that the place would be secret till the time that God should gather his people together again, and receive them into mercy. But all this is evidently a fiction; for to what good purpose was this concealment, in the supposed cave, since even the Jews themselves are forced to own, that these articles never were in the second Temple; and that the ark, particularly, was one of the five things that were awanting; namely, the ark, the urim and

[a] 2 Chron. xxxiv. 22.

thummim, the fire from heaven, the cloud of glory over the mercy-seat, and the spirit of prophecy? We are not to suppose, however, that they had no ark, mercy-seat, nor cherubim in the second Temple, and in that erected by Herod. For they had them all made anew, and caused them to answer every ordinary purpose, but that of giving responses, which were confessedly confined to the first Temple. On this account I have said so little about the ark of the second Temple, and dwelt chiefly on that of the first. They were both of the same form, and it is probable, also, of the same materials; but I chose rather to follow inspiration, than wade through the mazes of uncertain tradition.

But there is a difficulty here, that deserves to be noticed; viz. why the Psalmist commonly speaks of God as dwelling in Zion,[a] and never on Moriah? The natural answer is, that the ark of God, which was the symbol of the divine presence, remained on Mount Zion all the days of David, and was not taken to Moriah till Solomon built the Temple for its reception. The phrases, therefore, of the tabernacle, the sanctuary, the hill of God, &c. referred in David's days to Mount Zion; but were afterwards transferred to Moriah: and it was for the same reason that Zion was made use of by David, to denote the church, in Ps. cii. 13; cxxix. 5.

[a] Ps. ix. 11—14; xx. 2; xlviii. 2; l. 2; lxv. 1; lxxiv. 2; lxxvi. 2; lxxviii. 68; xcix. 2; cii. 21; cxxxii. 13.

SECT. XIII.

Buildings attached to the Temple.

The fifteen chambers on the north side; the fifteen on the south side; the eight at the west end; their size and uses. The gallery before these chambers; the wall before the gallery; the large chamber over the Holy and Most Holy Places; the veils which divided it; and the stair which communicated from it to the top of the Temple. Josephus's plan of the Courts of the Temple shown to be not at variance with the foregoing accounts. Ten remarkable things noticed during the continuance of the Temple. The different degrees of sanctity attached to it. The punishments inflicted on those who violated it:—1. Death by the hand of heaven; 2. Cutting of; 3. Whipping; 4. Rebels' beating.

THE buildings attached to the Temple were those along the sides, the end, and in the upper part of that sacred edifice. The chambers along the sides, and at the end, were not fewer than thirty-eight, (marked No. 26. in Plate II.) viz. fifteen on the north side, fifteen on the south side, and eight at the end which looked to the west.[a] In Ezekiel's vision of the Temple,[b] however, they were only thirty, and they are the same in Josephus;[c] but it is probable that these authors omitted those at the end, and only noticed the side-chambers. Those on the north and south sides were exactly alike. They were divided into three stories, each story consisting of five chambers,[d] and each chamber being twelve cubits long, by six in breadth. For, if the Holy Place was forty cubits long, the parti-

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 3.
[b] Ch. xli. 6—8. [c] Antiq. xv. 11.
[d] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 3.

tion between the Holy and Most Holy Place one cubit, the length of the Most Holy Place twenty cubits, and the wall of the Temple six cubits thick, these would make the whole length for the side-chambers to be sixty-seven cubits; or fifty-nine and a half cubits for the five chambers, and seven and a half cubits for the three partitions, the end walls forming the other boundaries, which give about two cubits and a half to each partition. Dr. Lightfoot mentions a space, between each of the chambers, of seven cubits and a half, but if it existed, it must have been taken from the room, to allow the door to enter at the end, in place of the side, which is rather an awkward situation; especially as he takes the seven cubits and a half from each room, and does not make them a common landing-place to two. The Mishna says, that each chamber had three doors, without specifying their dimensions; one, viz. into the chamber on the right hand, one into the chamber on the left, and one into the chamber in the story above.[a] We are informed by Josephus, that the height of these chambers was twenty cubits;[b] but it is probable that although the lowest story was twenty, the upper stories would be less; for the whole height of the side-chambers, as we have already seen, was fifty-one cubits, which, if divided by three, or the number of stories, give seventeen at an average as the height of each. In the Temple of Solomon they were only five cubits high, as we are informed in 1 Kings vi. 10.

Before the chambers of each story, there was a

[a] Tractat. de Mensuris Templi, cap. iv. sect. 3.

[b] Antiq. lib. xv. cap. 14.

gallery of three cubits wide; and before the gallery, an outer wall of five cubits thick. That wall appeared to a spectator as if it had been the outer wall of the Temple, and extended from the ground to the height of fifty-one feet. It had doors in it below, to open into the gallery that led to the chambers, and must have had windows both below and above, to communicate light to the galleries and chambers. The mode of communicating with the second and third stories, on either side, was by a staircase turret at each end of the gallery. But the turret on the north-east end, mentioned in 1 Kings vi. 8, differed from those in the north-west, south-west, and south-east in this—that besides a communication with the galleries, on the second and third stories, it also communicated with the roof of these stories, and allowed persons to walk round the sides of the higher part of the Temple.[a]

Such were the chambers on the north and south sides. Those at the end were only eight, viz. three on the first story, three on the second, and two on the third.[b] Their dimensions may be found out as follows: If the width of the Temple, including its side-chambers, was seventy cubits, these, after deducting eight cubits from each end, for outer wall and staircase, would leave fifty-four cubits for the three chambers and their two partitions. Let us suppose each of these to have been two and a half cubits, like those between the side-chambers, and forty-nine cubits would remain for the three chambers. So that each chamber would be twelve cubits long, by six cubits wide. The entry to the first story of these chambers, was somewhat differ-

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 3. [b] Ibid.

ent from that to the side-chambers: for they had no gallery, but were entered directly through their own front wall. With regard to the second story, had not Dr. Lightfoot been so explicit in asserting that there was no gallery, I should have considered it necessary, in order to reach the middle chamber; for otherwise there must either have been an entry to it, through one of the chambers, from the staircase at the end, or a separate staircase erected on purpose. With respect to the third story, as it had only two chambers, these could easily be entered from the common staircases at the corners. But it deserves to be noticed, that they were much larger than any of the rest; for, instead of being twelve cubits long, like those at the sides, or sixteen cubits, like the lower stories at the end, they would be each twenty-six cubits by six, after leaving a partition of two cubits. Such were the dimensions of the thirty-eight chambers, which surrounded the two sides and end of the Temple. They were many, but not too numerous for the purposes intended; for they were constructed for the laying up of choice treasures and utensils; for corn, wine, and oil; and for whatsoever was brought in, as tithes and first fruits, for the sustenance of the priests who waited on the altar.[a]

Let us now attend to the chamber, which was over the Holy and Most Holy Places; the entrance to which was by the staircase in the north-east turret. For, although the turrets, at the other three corners, communicated with the stories of the side and end-chambers, they did not communicate with the terrace of the Temple, or with the cham-

[a] 2 Chron. xxxi. 5, 6; Nehem. xii. 44; Malachi iii. 10.

ber above the Holy and Most Holy Places. When a person, therefore, had ascended to the top of the staircase, in this north-east turret, he went out to the terrace, by means of a wicket facing the west: and when there, it was rather remarkable, that the entry into the chamber over the Holy and Most Holy Places was not on that side but on the other. So that he had to walk along the whole length of the north side, around the west end of the Temple, and along the south side, till he came to the door of which we are speaking. I am unable to assign a reason for this singular arrangement, but so it was.[a]

Having arrived, therefore, opposite the door, the manner of entering it was by an ascent of steps, ten cubits high; for so high was the floor of this chamber above the terrace, to allow space for the windows of the Holy Place. And, having entered the apartment, there were several things deserving attention. The first was its size, being the length and breadth of the Holy and Most Holy Places; consequently, it was sixty-one cubits long, twenty wide, and about thirty-four high. But, although nominally one room, it was really two; for there were pillars, set exactly over the partition, between the Holy and Most Holy Places, and two veils suspended from them, across the room, in the same manner as those that were below. Secondly, although the floors of these rooms were both on a level, they were not at an equal distance from the ceilings of the Holy and Most Holy Places; for that of the Holy Place being sixty cubits, was immediately below the floor; and that of the Most

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 5.

Holy Place, being, probably, only twenty cubits high, was forty below the floor. Therefore, the Jews tell us, that there were a number of trap doors in the floor, which communicated with it, through which the workmen were let down, in a kind of chests, when any of the walls of the Most Holy Place needed repair. The reason of which contrivance, they assign to be, "that they might not feast their eyes with looking at the Most Holy Place." [a] We may observe, thirdly, concerning this chamber, that, like all the others, in or about the Temple, which were not gilded or overlaid with gold, it was constantly whitewashed once a year, at the passover. The last thing to be noticed in this chamber, is the stair that communicated from it with the top of the Temple. It was composed of two cedar planks, in the form of an inclined plane, which had steps either cut in them or nailed to them.

Before quitting the subject, it may be useful to give a concentrated view of the length, breadth, and height of the Temple, as it stood in the days of our Saviour. The Porch, on the outside, was an hundred cubits in length, from north to south; twenty-two cubits in width, from east to west, where it interfered not with the Temple; and an hundred and twenty cubits in height. The *height* of the body of the Temple, and its side-chambers, was an hundred cubits, divided into the portions already enumerated in Part ii. sect. 9th.—The *width* of the body of the Temple, and its side-chambers, was seventy cubits, divided as follows. (See Plate II.)

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect. 5.

Thickness of the north outer wall,	5 cubits.
Width of the galleries,	3
Thickness of the wall between the galleries and chambers,	5
Width of the chambers,	6
Thickness of the Temple wall,	6
Width of the Holy and Most Holy places,	20
Thickness of the Temple wall,	6
Width of the chambers,	6
Thickness of the wall between the chambers and galleries,	5
Width of the galleries,	3
Thickness of the south outer wall,	5
In all	70 cubits.

As for the *length* of the whole structure, from east to west, it was an hundred cubits, divided thus: (see Plate II.)

Thickness of the front wall of the Porch,	5 cubits.
Width of the Porch within,	11
Thickness of the wall between the Porch and the Holy Place,	6
Length of the Holy Place,	40
Division between the Holy and Most Holy Place,	1
Length of the Most Holy Place,	20
Thickness of the Temple wall,	6
Width of the chambers at the west end,	6
Thickness of the western outer wall,	5
In all	100 cubits.

[a] Mishna, Tractat. de Mensuris Templi, cap. iv. sect 7. Lightfoot's Prospect of the Temple, chap. xii.

[b] Ibid. cap. iv. sect. 7. Lightfoot's Prospect of the Temple, chap. xv. sect. 4.

Thus have we endeavoured to describe every thing worthy of notice, in the plan of that Temple which existed in the days of our Saviour. But, in reflecting on the Courts we have been examining, it will readily occur to some of my readers, that they differ widely from those plans which are usually given to the world, as constructed from the writings of Josephus. For in some of them, the Court of the Gentiles, the Court of the Women, the Court of Israel, and the Court of the Priests, are each a furlong square: and in others, the Court of the Gentiles is so large as to surround the Hil, the Courts of the Women, of Israel, and of the Priests; although these are each described as a furlong square. Is not this diversity a proof that Josephus has been understood differently by the constructors of them? And does it not appear an insuperable objection, that, when applied to the actual surface of the top of Moriah, as described by travellers, they are at least three times too large? It was after feeling the force of this objection, that I consulted the writings of Josephus, and examined carefully the passages on which the above theory is built: and I am ready to own, that I think it has been adopted at first, from an inaccurate knowledge of the original, and propagated afterwards, like many other theories, without due examination.

There are only two passages, which appear to me to bear on the subject. The first is in his Antiquities,[a] where he says of the Mountain of the Lord's House, "The entire circumference was this: it had a circuit of four stadia; the length of each

[a] Antiq. xv. 11.

angle containing a stadium."[a] Here we have a space described of four stadia, or furlongs, in circumference; and that space being a square, each angle or side was of course a furlong: but nothing of four Courts, each of which was a furlong square. The other passage is in his History of the War,[b] where, although he enters minutely into the relative situation of the several Courts, we read of no such thing as the four Courts being a furlong each; but, on the contrary, we have a great resemblance to that plan which has been particularly described in the former sections of this work.

That the reader, however, may be enabled to judge for himself, I shall transcribe from the corrected London edition of Whiston's translation of Josephus,[c] what the Jewish historian has said, and shall intersperse it with notes, to show the truth of what I have been advancing. "When you go through these first cloisters," says he, which surrounded the Court of the Gentiles, "unto the second Court of the Temple, there was a partition made of stone all round, whose height was three cubits, and its construction was very elegant. Upon it stood pillars, at equal distances from one another, declaring the law of purity; some in Greek, and some in Roman letters, that no foreigner should go within that sanctuary. For that second Court of the Temple was called the Sanctuary; and was ascended to by fourteen steps from the first Court. This Court was four square, and had a wall about it peculiar to itself. The height of its buildings,

[a] Τουτο δε ην το παν περιβολος, τετταρων σταδιων τον κυκλον εχων, εκαστης γωνιας σταδιον μηκος απολαμβανουσης.

[b] War, v. 5. [c] Printed in 1806.

although it were on the outside forty cubits, was hidden by steps, and on the inside that height was but twenty-five cubits. For, it being built over against a higher part of the hill, with steps, it was no farther to be entirely discerned within, being covered by the hill itself. Beyond these fourteen steps there was the distance of ten cubits; this was all plain. Whence there were other steps that led to the gates, which gates, on the north and south sides, were eight; on each of these sides four, and of necessity, two on the east."

Now, on this extract, I remark, that we have, 1st, A distinct account of the partition between the Court of the Gentiles and the Hil, or Sacred Fence. It is stated to have been three cubits high, with inscriptions to warn all who were not Jews, or proselytes of righteousness, of their danger in entering it. 2dly, Those who constructed the plans alluded to, have applied to the Sacred Fence, as to a separate Court, the next words of Josephus, and have said that it was four square, and was ascended from the Court of the Gentiles by fourteen steps; but that I consider a mistake. For the words refer, more naturally, to the Court of the Women, since he mentions a wall of forty cubits high on the outside, and twenty-five cubits within, which we have seen to be the case in the Court of the Women. 3dly, The level ground of ten cubits, which Josephus speaks of, was really the Hil, or Sacred Fence; for such is its width, as stated by the Talmud, which the wall of three cubits divided from the Court of the Gentiles, and the high wall of forty cubits without, and twenty-five cubits within, separated from the Court of the Women. There

is, indeed; a difference of two steps between Josephus and the Talmud, in the ascent from the Court of the Gentiles to the Sacred Fence; but that is trifling. And with regard to "the steps of five cubits each," which Josephus mentions, as ascended by those who went up to the gates, I am inclined to suppose them the five steps, which are mentioned by the other Jewish writers, since steps of five cubits each, or of nine feet high, are evidently a mistake. Lastly, With respect to the gates which Josephus mentions, and which are applied to the Hil, or Sacred Fence, by the authors of the plans alluded to, as if it were a separate large Court; they were evidently the gates which we have seen to exist in the Courts of the Women and of Israel; passing, indeed, through the Hil into the Court of the Gentiles, but not peculiar to it. The four gates on the north, being the gate of Burning, the gate of the Women, and the gate of Song, in the Court of Israel, and the north gate of the Court of the Women. The four gates on the south being the gates of Kindling, of Firstlings, and the Water Gate, in the Court of Israel, and the south gate in the Court of the Women. While the two east gates, of which Josephus speaks, were the gate Nicanor, at the east end of the Court of Israel, and the gate Beautiful, at the east end of the Court of the Women: both of which were east from the Temple.

After the mention of these Courts, Josephus proceeds to say:—"For, since there was a partition (or court) built for the women on that side, as the proper place where they were to worship, there was a necessity for a second gate for them

(meaning Nicanor.) This gate (Nicanor) was cut out of its wall, over against the first gate (on the east, called Beautiful.) There was also on the other sides (of this Court of the Women) one southern, and one northern gate; through which was a passage (from the Court of the Gentiles and sacred Fence) into the Court of the Women. For as to the other gates, (viz. in the Court of Israel,) the women were not allowed to pass through them (unless when they had a sacrifice to offer.) Nor, when they went through their own gate (Beautiful) could they go beyond their own wall (which divided their Court from that of Israel.) This place," says Josephus, (meaning the Court of the Women,) was allotted to the women of our own country, and of other countries, provided they were of the same nation, (or religion,) and that equally." The parentheses in the above extract will serve as a commentary to show the coincidence between Josephus and the Talmud. He concludes his account of the relative situation of the Courts, by remarking, that "the western part of this Court (evidently meaning the Court of Israel) had no gate at all; but the wall was built entire on that side. But then the cloisters which were betwixt the gates, extended from the wall inward, before the chambers. For they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were no way inferior to those of the lower Court." Here he is evidently speaking of the Court of Israel, which had no gate on the west. Its pillars, also, and its cloisters, were exactly as Josephus here describes.

Such then is the account which he gives of the

several Courts: and I repeat the observation, that we not only hear nothing of four Courts, of a furlong square each, as the common plans, said to be constructed from Josephus, would imply; but I observe a great similarity, in the above account, to the plan and description which is given in the Talmud, and has been described at large in the foregoing sections. Our labour, then, has not been lost. We have not been deceived by a scheme, which existed only in the imagination of these too frequently despised writers; but have been considering that which their patient industry had rescued from oblivion, and their desire for arrangement hath placed in its most natural form. I am ready to own that a degree of obscurity hangs over Josephus, from his not sufficiently discriminating what was peculiar to the different Courts, and proceeding regularly from one subject to another; but so far as I can see, there is not that difference of opinion, between him and the Talmud, which some have imagined; nor that reason for despising the Talmud, in its description of the Temple, which many have done.

The Jewish writers speak of ten remarkable things, which were observed during the continuance of the Temple. I shall here transcribe them, leaving the reader to give what credit to them he pleases. "No woman became abortive from the smell of the animals slain. The sacred flesh never stank. No fly was seen in the Court of the Priests, where the animals were slain. No legal obstruction (Lev. xv. 16.) ever happened to the high priest on the day of atonement. The rain never extinguished the fire on the sacred pile. The wind never overcame the column of smoke. There was nothing wrong ever found in the omer, the two

loaves, (at the feast of tabernacles, as the first-fruits of the wheat harvest,) and the show bread. They stood close, (at the feasts, on account of the crowds,) and adored at a distance, (meaning four cubits, when they confessed their sins to God, lest one should hear another.) No serpent, nor scorpion, hurt any person in Jerusalem. Nor did any man say to his neighbour, (during the feasts,) the place is too crowded for me, to stay all night in Jerusalem." [a]

Jewish authors speak much also of the sanctity of the Temple, and their circuitous account of it is as follows:—1. The land of Israel was more holy than other lands, for it was the land of revelation, and from its produce alone, the first-fruits and loaves for the show bread could be taken. 2. Walled cities were more holy than the rest of the land of Israel, for lepers were not suffered to reside in them; [b] a dead body, when once carried without the walls, could not be brought in again; and no dead body could be buried within the walls, [c] which was certainly an excellent mean to prevent infection. The only exceptions to that rule, were the kings of the house of David, Jehoiada the high priest, [d] and the grave of Huldah the prophetess. These were honoured with burial within Jerusalem. 3. The space within Jerusalem was more holy than that within any other walled city; for there they might eat the peace offerings, first-fruits, and second tithes; and there alone (while Jerusalem was in their possession) did they eat the passover. 4. The Mountain of the Lord's House, or the five

[a] Mishna, Capita Patrum, cap. v. sect. 5. [b] 1 Kings vii. 3.
[c] Luke vii. 12. [d] 2 Chron. xxiv. 16.

hundred cubits square on the top of Moriah, which we have been considering, was more holy than Jerusalem, as being nearer the Temple, which was devoted to God. 5. The Sacred Fence was more holy than the Court of the Gentiles, because, although proselytes of the gate, Jews defiled by a dead body, and even idolatrous Gentiles, might enter the one; none but Jews, and proselytes of righteousness, unpolluted by a dead body, durst enter the other. 6. The Court of the Women was more holy than the Sacred Fence; for those whose uncleanness required that they should wash their clothes in water, and be unclean until the even, could enter the latter, but not the former. 7. The Court of Israel was more holy than the Court of the Women, because the leper, the man who had an issue, the woman who was in her separation, and she who had borne a child, might go into the Court of the Women, when acquitted of their uncleanness, but they durst not enter the Court of Israel, till they had made their atonement. Indeed, women, at no time, might enter this latter Court, unless with a sacrifice. 8. The Court of the Priests was more holy than the Court of Israel, for no Israelite might enter it but on three occasions; namely, either to lay his hands on the head of the sacrifice, that was to be slain, or to kill it, or to wave some part of it when killed. 9. Between the porch and the altar was more holy than that which was farther removed; for none of the priests who had a blemish, or was bare-headed, durst enter it. 10. The Porch and Holy Place were more holy than between the porch and the altar, because no priest might enter them with unwashen

hands or feet; a circumstance that might be omitted when going up and down the Court of the Priests when not officiating, but if they officiated they must wash. Lastly, The Most Holy Place was the holiest of all, for there the Three in One God peculiarly resided; none might enter it but the high priest, and even he could enter it only one day in the year.[a] I might add, that the Temple and its precincts was a sanctuary for debtors and other criminals, and as such it was guaranteed by Demetrius.[b]

Such was the relative sanctity of the several parts of the Temple. It is easy to see, however, that, in a number of cases, the punishment due to the violators of it would be left between God and themselves: since, in some, the inquiry would have been highly indelicate, and in others, entirely impossible. Accordingly, the punishment of such offences was left partly to the interference of God, and partly to the interference of men. Death by the hand of Heaven, and cutting off, were of the former kind; and whipping, and rebels' beating, were of the latter.

Death by the hand of Heaven appears to have been such a visible interposition of God, in the way of punishment,[c] as happened to Nadab and Abihu, in the Old Testament;[d] and Ananias and Sapphira in the New.[e] Maimonides reckons eighteen offences that were liable to this punishment.[f]

Cutting off referred rather to the soul than to the body: to the being left, in this life, in a state of

[a] Mishna, Tractat. de Vasis, cap. i. sect. 6—9. [b] 1 Maccab. x. 43.
[c] Ezek. xiv. 7, 8. [d] Levit. x. 2. [e] Acts v. 1. [f] San. per. iii.

judicial blindness of mind, and hardness of heart: and to the being cut off in the next, from the gracious presence and favour of God. The Talmud reckons thirty-six offences that were liable to this.[a]

These were the punishments left to be inflicted by the hand of God. But as many a wretch might contemn them, because sentence against an evil work was not speedily executed,[b] therefore were punishments inflicted also by the hand of man, to operate both on their sense of pain, and sense of character.

The manner of whipping, as a religious punishment, is thus described in the Mishna, and by Maimonides.—The culprit's hands being tied fast to a post, a cubit and a half high, so that his body bent upon it,[c] the officer of justice laid hold of his garment, and tore it asunder, till his breast and back were exposed.[d] Then, standing on a stone, behind the criminal, he took a whip of about a yard long, composed of three cords, each cord plaited with four leathern thongs, and administered it sharply to his breast and back: a third part of the stripes being applied to the breast, and two-thirds to the back; or, more commonly, the whole to the back. As the law forbade more than forty[e] for the same offence, this invention of the three cords was adopted, to keep within that number, for thirteen times three make forty, save one, as the apostle Paul observes, in 2 Cor. xi. 24. We may further remark, that as this punishment was for offences against religion, so it was always ad-

[a] See Lightfoot, vol. i. p. 900. [b] Eccles. viii. 11.
[c] Deut. xxv. 2. [d] Acts xvi. 22. [e] Deut. xxv. 2, 3.

ministered with religious solemnity, in the presence of three judges; and, during the punishment, the chief of the three read from the Scriptures the following words:[a]—"If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, *the Lord thy God;* then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance." The second judge numbered the stripes. The third bade the officer smite. And the chief judge concluded the whole, by reading Ps. lxxviii. 38. "But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath."[b]

Sometimes, in notorious offences, they tied sharp bones, pieces of lead, or thorns to the ends of the thongs, called by the Greeks αστραγαλωλας μαστιγας, *flagra taxillata;* but in the Scriptures they are termed scorpions: and it is to them that Rehoboam alluded when he told the Israelites, that his government would be more strict than his father's:[c] "My father chastised you with rods, but I will correct you with scorpions."[d]

[a] Deut. xxviii. 58, 59.

[b] Mishna, Tractat. de Poenis, cap. iii. sect. 10—14. Maimonides de Synedriis et Poenis, cap. 16, 18, 19. [c] 1 Kings xii. 14.

[d] The punishment of forty stripes save one, is mentioned by Park, in his Travels in Africa, as inflicted on a Bushreen, ch. vi. and the punishment of whipping, among the Jews, with all its formalities, is described in Leusden's Philologus Hebraeo-mixtus. Dissert. 49. Captain Light, when treating of the police of Alexandria, in 1814, mentions thongs of hide, twisted with metal, with which they extorted confession; drawing the hand back, in giving the blow, by which the flesh was lacerated.—(Travels, Part i. ch. 1.)

The last punishment inflicted on those who violated the sanctity of the Temple was called *rebels' beating*, or the punishment of the mob, who became themselves both the judges and the executioners. Upon whomsoever, therefore, they saw visible transgressing, they fell in a moment with all their fury; snatching the first weapons that nature or chance threw in their way, and often ceased not till they deprived him of life. It is probably to this that we should ascribe the eagerness of the people to stone our Saviour, in John viii. 59; x. 31; and the apostle Paul, in Acts xxi. 31.[a]

[a] For the other kinds of punishments in use among the Jews, or noticed in Scripture, see Part ix. sect. 4.

PART III.

THE MINISTERS OF THE TEMPLE.

SECT. I.

The High Priest.

The manner of installation under the tabernacle and first Temple. The garments of office particularly described. The urim and thummim, and bet-kel. His dress on the day of atonement. Garments under the second Temple. The phylacteries and anointing oil. How installed under the second Temple. His several duties; duration in office; and certain things of a civil nature, in which he differed from other Israelites. The succession of high priests from their first appointment till the building of the Temple; from thence till the carrying away to Babylon; no account of them during the Captivity; the account continued, from their return till the destruction of Jerusalem by the Romans. Average lives of the high priests during each of these periods.

THE ministers of the Temple naturally divide themselves into the four following classes, viz.—the priests, the Levites, the stationary men and the Netinim. Let us, therefore, attend to each of them in their order, beginning with the priests, among whom were the eight following gradations of rank: viz.—the High Priest, the Sagan, the Ketûlikin, the Amerekelin, the Gezeberin, the chief priest of every course, the heads of the houses of their fathers, and the ordinary priests. But as the *High Priest* naturally held the highest

rank, it is proper to begin with his character and office.

That distinguished privilege was confined to the family of Aaron; and, during the purest times of the Jewish economy, to the first-born of that family. For, as the eldest sons of families, before the giving of the law, were the priests of those families, after the death of their parents;[a] so God wished, that the same regard for primogeniture should be preserved among the Israelites, to prevent disputes, and to make them respect their natural heads or representatives. Hence, when Nadab and Abihu died without children,[b] the office descended to Eleazar and Ithamar.

That regard, however, for primogeniture, was attended with some inconveniences: for neither grace, nor natural abilities, always descend to the eldest by birth. Accordingly, the high priest had an assistant; and, on the day of expiation, particularly, some elders were appointed, to remind him of the duties attached to his station, lest age or ignorance might occasion mistakes. But as his installation to that high office was a matter of great importance, and as the manner of performing it was different at different times, it will be necessary to describe the several changes.

When the tabernacle was erected, the consecration of Aaron and his sons was performed as follows:—First, They were publicly washed in water[c] at the laver, in order to teach them the necessity of regeneration; and that those should be holy, who bear the vessels, and preside in the duties of the

[a] Mishna, Tractat. de Sacrificiis, cap. xiv. sect. 4.
[b] 1 Chron. xxiv. 2. [c] Exod. xxix. 4; Levit. viii. 6.

sanctuary. Secondly, The eight garments of the priesthood were put upon Aaron; namely, the coat, the linen breeches, the girdle, the robe of the ephod, the ephod itself, the breast-plate of judgment, the mitre, and the golden plate, on which was written, "Holiness to the Lord:" while the garments destined for the ordinary priests were put upon his sons.[a] These were probably intended, not only to create, among the people, a greater respect for the priesthood, but also to teach Aaron and his sons the necessity of being clothed with the perfect righteousness of the Messiah, and of adorning the doctrine of their Lord and Saviour by a suitable life and conversation. In the third place, They were anointed with the anointing oil,[b] in order to teach them that persons conducting the public service of the sanctuary should have much of the unction of the Holy One, in all his gifts, and in all his graces. Fourthly, A bullock was ordered to the door of the tabernacle,[c] where Aaron and his sons laid their hands upon its head, as a solemn confession of their sins; a transference of guilt from them to the intended victim, as a type of Christ; and a sense of their unworthiness to undertake the office to which they were appointed. After which it was killed by Moses, the prophet of God; part of its blood was sprinkled on the horns, and the rest poured out at the foot of the altar, while the carcass was consumed as a burnt offering. Fifthly, Two rams being next taken,[d] Aaron and his sons

[a] See Exod. xxviii. throughout; xxix. 5—9; Levit. viii. 7—9, 13.
[b] Exod. xxix. 7; Levit. viii. 12, 30.
[c] Exod. xxix. 10; Levit. viii. 14—17.
[d] Exod. xxix. 15, 19, &c.; Levit. viii. 18—29.

laid their hands upon their heads, after which they were both killed by Moses; and the blood of the one was partly sprinkled upon the horns, and partly poured out at the foot of the altar, and its carcass consumed as a burnt offering; while, with the blood of the other, emphatically called the *ram of consecration*, Moses anointed the tip of their right ears, the thumbs of their right hands, and the great toes of their right feet, to show them their entire devotedness to God; and gave them the carcass, with its proper accompaniments,[a] to wave before the Lord, as a wave offering, before it was consumed. Lastly, They remained in the Court of the tabernacle seven days, on each of which they offered a bullock for a sin offering.[b]

In that solemn and public manner, was the priesthood established under the law; but we do not find the whole of these solemnities observed afterwards. Indeed, it would seem, that being without blemish, and of the family of Aaron, were all that were requisite, after five years' previous study, for ordinary priests;[c] while the instalment in the office of high priest appears to have consisted in the four following things: 1. The putting on the garments of the high priest, for seven days successively, when he went to minister in the Holy Place.[d] 2. His offering a bullock for a sin offering on each of these days.[e] 3. His being anointed, while in the robes of office, by some authorized person, as a prophet, or one of the Sanhedrin.[f] And, 4. A ram

[a] Exod. xxix. 23, 24; Levit. vi. 20—22.
[b] Levit. viii. 32, 33; Exod. xxix. 36.
[c] Num. viii. 24; iv. 3. [d] Exod. xxix. 30, 35.
[e] Exod. xxix. 36. [f] Exod. xxix. 29.

of consecration being killed for him, like that which was formerly killed for Aaron and his sons.[a]

We know that Jonathan, the Asmonaean, contented himself with putting on the high priest's habit, at the feast of tabernacles, in order to take possession of that dignity.[b] And Agrippa, king of the Jews, having offered the high priesthood to Jonathan, the son of Ananus, a second time, he declined, saying, that it was enough for him to have once received the ornaments of that exalted office, which he would willingly resign to another more worthy of it.[c]

A difficulty has been started, as to the age when it was lawful for the high priest to officiate; and the Talmudists have fixed it at twenty; which was not always the case. For we have the authority of Josephus, that Aristobulus, the son of Hyrcanus, and brother of Mariamne, officiated at the feast of tabernacles when he was only seventeen years old.[d] That, however, was during the corrupted period of the Jewish economy. Perhaps the ordinary age at which the high priest could legally officiate, was thirty, like that of the other priests.

We shall next inquire into the nature of the garments which the high priest wore. They were the following:—

First, *A coat of fine white linen embroidered,*[e] or, as the original word כתנת, *Ketenet,* signifies "a strait inner garment, or tunic," χιτων, ὑποδυτης, which sat close to the body, and next to the skin,

[a] Exod. xxix. 31. [b] 1 Macc. x. 21. Joseph. Antiq. xiii. 2.
[c] Joseph. Antiq. xix. 6. [d] Ibid. xv. 3.
[e] Exod. xxviii. 4, 39; xxxix. 27.

thereby supplying the place of a shirt. Josephus[a] describes it to be "a tunic circumscribing, or closely encompassing the body, with tight sleeves for the arms, and reaching down to the heels." It was not peculiar to the high priest, for all the other priests, while officiating, had one similar;[b] nor is it known what became of it when old; but the coats of the ordinary priests were unravelled, and made into wicks for the golden candlestick, in the Holy Place.

The second part of the high priest's dress consisted of (מכנסי, *Mekenesi*) breeches, or trowsers, made of white fine twined linen, like those at present used in the east. But Parkhurst, in his Hebrew Lexicon, thinks that both the meaning of the root, and the description in Exod. xxviii. 42, xxxix. 28—should lead us to look upon them, rather as a piece of linen, wrapped close round the middle, and hanging down so as to cover the thighs, somewhat in the form of the Roman *feminalia*. The first opinion, however, appears the more natural; for the evident intention of them was to preserve decency in the public service. These, likewise, were not peculiar to the high priest, but made part of the ordinary dress of the common priests, while on duty.[c] And we do not hear what became of them when old; but those belonging to the ordinary priests were carefully unravelled and made into wicks, to serve as lights at the nightly rejoicings, during the feast of tabernacles, which we shall afterwards have occasion to speak of more fully.[d]

[a] Antiq. iii. 7. [b] Exod. xxviii. 40. [c] Ib. xxviii. 42.
[d] Mishna, Tractat. de Tabernaculis, cap. v. sect. 3.

The third part of the high priest's dress was *the girdle*, (אבנט, *Abeneth*) or a long piece of fine twined linen, blue, purple, and scarlet, of needlework,[a] Josephus[b] says, it was four fingers broad, and so artificially set with needlework, of divers colours, that it had some resemblance to the skin of a snake. There were wrought in it, he adds, several flowers and figures, in blue, purple, and scarlet; and it went twice round the body, with ends hanging down to the feet; except when the high priest was officiating; at which time he threw them over his left shoulder. This likewise was not peculiar to the high priest, but constituted a part of the officiating dress of the ordinary priests.[c] And, when those of the ordinary priests became old, they were used as wicks for the lights, during the feast of tabernacles.

The fourth part of the high priest's dress was, *the robe of the ephod*, (מעיל, *Moil*) or the garment that was above the white linen coat, formerly mentioned, but below the ephod, and fastened to his body by means of the ephod. In Exod. xxviii. 31—35, and xxxix. 22—26, its materials were ordered to be of linen, of a sky-blue colour, extending from the neck to the feet, all of a piece;[d] like our Saviour's coat.[e] The hole, for the head to pass through, was strongly hemmed, to prevent its rending, and there were openings at the sides, in place of sleeves; while, round the foot, there were tassels of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise, when he went into, or came

[a] Exod. xxxix. 29. [b] Antiq. iii. 7. [c] Exod. xxviii. 4, 40.
[d] Joseph. Antiq. iii. 7. [e] John xix. 23.

out from, the Holy Place. The Scriptures do not mention the exact number of bells and pomegranates; but Maimonides says they were thirty-six of each kind; and, consequently, seventy-two in all; intended, it would seem, for a double purpose; to warn the people of his approach, and to request permission, as it were, to enter the Divine presence. Accordingly, Moses tells us, that "they were to be upon Aaron, when he went to minister, that his sound might be heard, when he went in unto the Holy Place, before the Lord, and when he came out, that he died not."[a] This part of dress was peculiar to the high priest, and made no part of that of the ordinary priests.

The fifth part of the high priest's dress was *the ephod*, (אפוד, *Aphud*) which was also peculiar to him. It consisted of a beautiful rich cloth, composed of blue, purple, scarlet, and fine twined white linen, interwoven with threads of solid gold;[b] and was intended for the back, as the breast-plate, afterwards to be mentioned, was intended for the breast. In its breadth, it reached from shoulder to shoulder; but its length is differently described by the Jewish writers. For Jarchi and Maimonides say, that it reached from between the shoulders to the feet, thereby forming a loose upper garment; while Josephus makes it reach only to the loins, but fastened to the body with bindings above the shoulders, and around the middle.[c] The bindings above the shoulders had the name of shoulder-pieces.[d] They were formed of the same kind of cloth as the ephod; and had each an ouch, or socket of gold, on the top

[a] Exod. xxviii. 35. [b] Ib. xxviii. 6; xxxix. 2, 3.
[c] Antiq. iii. 7. [d] Exod. xxviii. 7; xxxix. 4.

of the shoulder,[a] in which, as in a seal, were set two onyx stones, with the names of the children of Israel engraven on them.[b] These names could not be divided equally, but in order to have twenty-five letters on each shoulder, they extended the name of Joseph to Jehoseph. Should it be said, that an onyx stone could not contain the names of six of the tribes, I observe, that the ancients had a custom of contracting letters, in an artificial way, by monograms, or figures, in which might be found a number of letters in a small space: one of which may be seen in Dr. Clarke's Travels, vol. iii. part ii. chap. 10. From these ouches, or sockets, wreathed chains of gold proceeded forwards to the breast-plate, to join that and the ephod together.

Such were the shoulder-pieces which fastened the ephod to the breast-plate above. Let us next attend to the curious girdle of the ephod, which, passing underneath the arms, fastened the ephod to the breast-plate below. That was of the same materials as the ephod; namely, purple, scarlet, and fine twined white linen, interwoven with threads of gold.[c] In this manner was the ephod, or upper garment, fastened to the body of the high priest. When we said, however, in a former page, that the ephod was peculiar to him, our meaning was, that none wore an ephod richly embroidered like his—indeed, that none of the common priests wore them at the beginning; but that afterwards, plain ephods of linen were worn by the rest of the priesthood.[d] Nay, even David himself, although no priest, is said

[a] Exod. xxviii. 11, 13.
[b] Exod. xxviii. 11; xxxix. 6, 7.
[c] Exod. xxviii. 8; xxxix. 5.
[d] 1 Sam. ii. 18.

to have been girded with a linen ephod, when he brought up the ark from the house of Obededom.[a]

The sixth part of the high priest's dress was, *the breast-plate* (חשן, *Heshen.*[b]) It was a piece of embroidered cloth of gold, purple, scarlet, and fine white twined linen; a span square, when doubled, and made thus strong, that it might the better secure the precious stones that were set in it. It had a gold ring at each corner, from the two uppermost of which, went two golden chains of wreathed work, to meet the chains which came from the shoulder-pieces of the ephod, and fastened the one to the other; while, from the two undermost rings of the breast-plate, went two laces of blue, to fasten it to two rings in the curious girdle of the ephod.[c] Thus were the ephod and breast-plate joined together, and forbidden to be separated.[d] Dr. Lightfoot says, that whosoever parted them willingly was whipped.

But let us notice particularly the precious stones that were set in it; and had the names of the twelve tribes of Israel engraven on them. They were twelve in number, arranged in four rows, of three in each row, in the following manner :—

The *first row* had *a sardius*, or ruby, which is a beautiful gem, of a red colour, with an admixture of purple. On it was engraven the name of Reuben. 2. *A topaz*, or the chrysolite of the moderns. It is of various sizes and figures: its colour is a pale green, with an admixture of yellow; but the most usual tinge is that of an unripe olive, with somewhat of a brassy yellow. On it was engraven the name of Simeon. 3. *A carbuncle*, whose col-

[a] 2 Sam. vi. 14.
[b] Exod. xxviii. 15—29; xxxix. 8—21.
[c] Ib. xxxix. 20, 21.
[d] Ib. xxviii. 28.

our shines like lightning, or a coal of fire.[a] On it was engraven the name of Levi. These stones composed the first row.

The *second row* had, 1. *An emerald*, or the ancient smaragdus. It is of a pure and beautiful green, without the mixture of any other colour; and the oriental emeralds are equal to the sapphire and ruby for hardness, whilst in lustre they are only excelled by the diamond. On it was engraven the name of Judah. 2. *A sapphire.* The sapphire of the ancients was a semi-opaque stone, of a deep blue, veined with white, and spotted with small gold-coloured spangles, in the form of stars. Pliny says that it glittered with golden spots, and was of an azure, or sky-blue colour; but rarely intermixed with purple.[b] It is now ascertained to be the same as the lazolite of the modern chemists. On it was engraven the name of Issachar. 3. *A diamond*, which is by far the most valuable of all jewels. It is perfectly white, and beautifully sparkling. On it was engraven the name of Zebulun. These composed the second row.

The *third row* in the breast-plate had, 1. *A ligure*, which is said to have been spotted like an ounce, and is supposed to have been the same as the jacinth, which is of a dull red, considerably mixed with yellow. On it was engraven the name of Dan. 2. *An agate*, which is a precious stone of the lowest class, but often clouded in a beautiful manner. It varies much in its appearance; whence, perhaps, it may have acquired its name; for the original word, שבו, *Shebu*, literally signifies "the

[a] Carbunculi a similitudine Ignium appellati.—Pliny, Nat. Hist. lib. xxxvii. cap. 7.

[b] Nat. Hist. lib. xxxvii. cap. 8.

varier." Dr. Woodward describes it as having a gray horny ground, and clouded, lineated, or spotted with different colours, chiefly dusky, black, brown, or red, and sometimes blue. But naturalists have discovered them with other grounds besides gray. On it was engraven the name of Naphthali. 3. *An amethyst.* This is a transparent gem, of a purple colour, composed of a strong blue and deep red, resembling the breast of a dove. But it is sometimes found colourless, and may at any time be made so, by exposure to heat; when it might pass for a diamond, were it equally hard. On it was engraven the name of Gad. These composed the third row.

The *fourth* and *last row* in the high priest's breastplate had, 1. *A beryl,* or the *aqua marina* of naturalists. It is a pellucid gem of a bluish green: but Parkhurst[a] thinks, that as the topaz of the ancients is the chrysolite of the moderns, so this is the ancient chrysolite, and corresponds with the modern topaz: the ancients and moderns in this case having changed names. His description of the beryl, or rather of the ancient chrysolite and modern topaz, is that it is of a fine yellow colour; that the finest are of a perfect gold colour, but that there are some deeper, and others extremely pale, so as to appear scarcely tinged. On it was engraven the name of Asher. 2. *An onyx,* so called from its resembling the colour of the human nail. It is a semi-pellucid gem, of which there are several varieties; but the bluish white kind, with brown and white zones, is the true onyx of the ancients.[b] On it was engraven the name of Joseph. 3. *A jasper.*

[a] In his Heb. Lexicon on the word. [b] Hill's Materia Medica.

This is of a bright beautiful green colour, sometimes clouded with white, red, or yellow. On it was engraven the name of Benjamin.

Such were the names and colours of the precious stones in the breast-plate of the high priest; on which the names of the twelve tribes were engraven. They served not only for beauty, but to remind him perpetually of the lively interest that the ministers of religion ought ever to take, in the temporal and spiritual interests of their people.

But there was a circumstance connected with the breast-plate, which ought not to be overlooked; namely, *the urim and thummim*, by which the high priest obtained responses, and, on which account, the breast-plate itself was called the breast-plate of judgment.

These must either have been the precious stones that were set in the breast-plate, or something distinct from them. Those who adopt the latter opinion, ground it chiefly on Exod. xxviii. 30, and Levit. viii. 8, where it is said that he (Moses) put the urim and thummim *in* the breast-plate; that is, as they think, beween the two folds of the breast-plate, as into a pocket, but they can give no farther account of them. Now it appears singular, that, while Moses describes minutely every other part of the high priest's dress, he does not condescend to describe these. Surely, had they been something distinct from the other things mentioned about the breast-plate, he would have told us what they were: especially as they were known to be of such importance, to the tribes of Israel. His silence, therefore, may make us doubt whether they were any thing distinct from the pre-

cious stones, on which were engraven the names of the tribes. Indeed, the two following reasons, assigned by Parkhurst on the word, and by other commentators, serve to prove, that they were one and the same. For, 1. In the description of the breast-plate, given in Exod. xxxix. 8—21, the urim and thummim are not mentioned, but the rows of stones are; while, in the description in Levit. viii. 8, the urim and thummim are mentioned by name, but the precious stones are not. Does not this show, that they were both considered as the same thing? 2. It is written in Exod. xxviii. 29, that "Aaron shall bear the names of the children of Israel (namely, those engraven on the stones,) in the breast-plate of judgment, upon his heart, when he goeth into the holy place, for a memorial before the Lord continually." And yet, these stones are considered as synonymous with the urim and thummim, in the following verse of the same chapter: "And thou shalt put in the breast-plate of judgment the urim and thummim, and they shall be upon Aaron's heart when he goeth before the Lord, and (or, *so*) Aaron shall bear the judgment of the children of Israel, upon his heart, before the Lord continually." Whoever compares these two verses attentively, must perceive, that the urim and thummim are the substance, or matter, upon which the names of the tribes were engraven.

As for the manner in which responses were obtained by means of them, it appears ridiculous to suppose, as some have done, that it was by a certain dimness or lustre, depression or elevation of the several letters in the names, which composed

the answer: for that in most cases would have been impossible, since it seldom would happen that the answer could be found in the regular order of the letters. Nor does it appear, as others have thought, that the urim and thummim were an inexplicable something, which Moses was directed to put in the breast-plate of Aaron, and which immediately communicated with his mind; perhaps, like the addition of another sense. The most probable explication is, that the responses were given either by immediate revelation to his mind, or in an audible voice, like that heard by Moses in Num. vii. 89; coming from Jehovah, from between the cherubim, that stood above the mercy-seat. Hence the Most Holy Place was frequently called *the oracle.*[a] And, when the Israelites made peace with the Gibeonites, they were blamed[b] for not having inquired at the mouth of the Lord; which insinuates, that he was wont to make his will known, or his voice heard, when he was consulted. After all, however, we have nothing certain on the subject in Scripture; and therefore should speak with becoming diffidence.

The manner of applying for a response was as follows:—When any affair of national concern was not particularly provided for by the law, it was the privilege of the Israelites that they had an omniscient Being to consult.[c] The high priest, accordingly, was informed of the emergency: he arrayed himself in the ephod and breast-plate, as their representative; went into the Holy Place; stood close before the veil, which separated it from the

[a] 2 Sam. xvi. 23; 1 Kings vi. 16; viii. 6; 2 Chron. iv. 20; Ps. xxviii. 2. [b] Josh. ix. 14. [c] Deut. xvii. 8—13.

Most Holy, but did not open it, (for that he might do only one day in the year, in his sacerdotal character;) and there proposed the difficulty to Jehovah, the sovereign of Israel, who, acting as king, and the fountain of law, gave his answer from the throne of his glory. Thus, when Joshua died, and the tribes were uncertain how to act, they consulted Jehovah as to the tribe which should go up first against the Canaanites, and received for answer, that Judah should go up.[a] When the Benjamites, instead of being humbled, defended their wicked conduct, in the case of the Levite's concubine, and the tribes asked whether they should go up against them, the Lord informed them that they should go.[b] And when David, the anointed, although not then the acting king, fled from the fury of Saul, and asked counsel of the Lord concerning his journey, Abimelech, the high priest, gave him encouragement.[c]

Affairs, then, of public concern were those only, for which the high priest inquired: and the ordinary way of inquiring was, by standing before the curtain, in the tabernacle, or the door in Solomon's Temple, that separated between the Holy and Most Holy Place, if the ark were there; but if the ark were in another place, as it often was between the time of its formation, and its being placed in the temple by Solomon, he then stood before the curtains, with which it was constantly covered. We may however remark, that although that was the ordinary way, it was not the only one; for in 1 Sam. xxiii. 2, 10, we find Abiathar twice consulting by

[a] Judges i. 1, 2. [b] Ib. xx. 18—28. [c] 1 Sam. xxii. 10.

the ephod and breast-plate only, without the ark, or the tabernacle, when he fled from Nob, at the massacre of the priests.[a]

The preceding account of the nature and uses of the urim and thummim, will lead us to see the propriety of the names which were given to them. For urim and thummim (אוּרִים תֻּמִּים, *Aurim temim*) literally signify "lights, perfections;" as, indeed, they are explained in Ecclus. xlv. 8, 10; l. 11; and evidently allude to the perfect light, which the people received from the great Fountain of light and perfection, in any case of public difficulty. It will also show, that the long-boasted heathen oracles probably arose from this source: and that seeing the Israelites obtain their answers from the true God, they thought of imitating them in their heathen temples.

We shall only remark further, that audible responses from Jehovah, if that was really the way of obtaining them, were solely confined to the times of the first temple. For, as for that which the rabbies mention under the name of Bath-kol, or Bet-kel, (בַּת־קֹל) *the daughter of a voice*, (as meaning that it came, in the time of the second temple, to supply the place of the urim and thummim, and which is described by them as consisting in strange and extraordinary voices on extraordinary occasions, somewhat resembling that of God to young Samuel,) it is entirely a fiction of their own, and one of those means which they invented to create a higher reverence among the people for their traditions.

Indeed, the generality of their traditions, as Cal-

[a] See Prideaux, A.A.C. 534; and Stackhouse's Hist. of the Bible book v. ch. 1.

met on the word well remarks, are founded on this Bath-kol; for they pretend that God revealed them to their elders, not by prophets, but by secret inspiration, or by tradition. There was another kind of Bath-kol, however, of a less extraordinary nature; which, as Prideaux[a] tells us, was a fantastical way of divination, invented by the Jews, like the Sortes Homericæ, or Virgilianæ among the heathens. For, as with them, the words first found in the writings of these poets, were the oracle whereby they prognosticated the future events, of which they wished to be informed; so, with the Jews, when they appealed to the Bath-kol, the next words which they heard from any one's mouth, were taken as the desired oracle.

We have been thus long on the sixth part of the high priest's dress, on account of its importance; and shall now proceed to the seventh, which was the *mitre* (מצנפת, *Metsenephet.*) Josephus, in the following quotation, first gives us the shape of the common priest's mitre, and then adds what was peculiar to that of the high priest. "Upon his head he (viz. the common priest) wears a cap, not brought to a conic form, nor including the entire head; but still including more than the half of it. It is named a mitre, but its make is such, that it resembles a crown. It is made of thick swathes, but the contexture is of linen, and it is folded round many times, and sewed together: besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear unseemly. This

[a] Con. part ii. book v.

adheres closely to the head, that it may not fall off, during the sacred service. Such," he adds, " was the habit of the common priests." And about a page afterwards, he says, that " The high priest's tiara, or mitre, was like that of the other priests, only that it had another of purple, or violet colour, above; and a crown of gold, of three rows, about that, finishing at top with a small golden cup, above the size of the joint of the little finger."[a] Thus it was somewhat of the form of a diadem: and as Job is supposed to have lived before the days of Moses, and the word that is used for the high priest's mitre is to be found in Job xxix. 14, where it is translated a diadem, commentators have supposed that it may have been a token of distinction in those early days. Indeed, the whole description reminds us of those turbans which form the usual head-dress of the Turks, Persians, Arabs, and other eastern nations at the present day; only far more elegant.[b]

The *last* part of the high priest's dress was *the golden plate*,[c] on which was engraven these remarkable words: " *Holiness to the Lord.*" It was fastened to the front of the mitre with a lace of blue; and the declared intention of it was, that Aaron might bear the iniquity of the holy things, which the children of Israel should hallow in all their holy gifts, that they might be accepted before the Lord.

The above eight articles constituted what was,

[a] Joseph. Antiq. iii. 7.

[b] In the plates at the end of Sir John Malcolm's History of Persia, the turbans of some of the Persian kings are exceedingly rich and elegant.

[c] Exod. xxviii. 36, 37, 38.

properly speaking, the ordinary official dress of the high priest: but he had also an extraordinary one, for entering into the Holy of Holies, on the great day of atonement. It consisted in the four following things: a linen coat, linen breeches, a linen girdle, and a linen mitre.[a] These the Jews called בגדי לבן, *Begedi leben*, his white garments; and the others they called בגדי זהב, *Begedi zeb*, his garments of gold. They were originally laid up in a chamber belonging to the Temple; but afterwards, when the Roman power prevailed, they were deposited in the tower Antonia, to be brought forth as occasions required.[b]

It will be noticed, that in the above description of the dress of the high priest, there are neither shoes nor sandals. The reason of which, besides the general warmth of the climate, was, that walking barefooted, was considered more becoming in a sinful creature, when approaching the presence, and engaged in the service, of a holy God.[c]

Such was the official dress of the Jewish high priest, under the tabernacle and first Temple; but, under the second, it differed in two respects. The first was, that although he had the urim and thummim, or the precious stones in the breast-plate, with the names of the tribes engraven on them, yet he never consulted by them. And the second was, that as the traditions were then come more into repute, he placed his phylacteries between the golden plate and the mitre, to give them the greater

[a] Lev. xvi. 4. [b] Godwyn's Moses and Aaron, book i. chap. 5. Owen on the Hebrews, vol. i. Exercit. 23.

[c] See an account of the priests and their vestments in Bernardus Lamy, lib. iii. cap. 8, sect. 1—6.

sanctity. These phylacteries are mentioned by our Saviour in Matth. xxiii. 5, and consisted of four sections of the law, written on two pieces of parchment, which the Jews wore continually; the one between the eyebrows, and the other on the left arm, as memoranda of the law, and evidences of devotion. The portions of the law that were written upon them were as follow:—*First*, Exod. xiii. 3—10. *Secondly*, Exod. xiii. 11—16. *Thirdly*, Deut. vi. 4—9. And, *Fourthly*, Deut. xi. 13—21. And the reason assigned for the choice of these passages was, that in each of them there is mention, either of their being frontlets between their eyes, or a memorial between their eyes, or that they should bind them upon their hands.[a]

Those which were intended for the arm, were written on two rolls of parchment, in square letters; two portions on each roll, with a peculiar ink, and with much care. They were inclosed in a case of black leather; from which hung a thong of about the breadth of a finger, and a cubit and a half in length. These rolls were placed at the bending of the left arm; and after the thong had made a little knot in the form of the letter *jod*, it went round the arm in a spiral line, and ended at the top of the middle finger. Those for the forehead were composed of four pieces of parchment, upon which also were written the sentences before mentioned. These four pieces were then inclosed in a leathern case, which had the letter *schin* (ש) marked upon it; and two thongs like the former were attached to it. Thus prepared, they were put on the middle of the forehead, and the thongs going round the head,

[a] Lightfoot's Heb. and Talm. Exer. on Matth. xxiii. 5.

made a knot behind like the letter *daleth*, and then came round again to the breast. The modern Jews content themselves with putting on these phylacteries only at morning prayers. Some of the most devout among them, however, put them on at the time of noon prayers also, but they are under no obligation so to do.[a]

Such were the phylacteries which the high priests under the second Temple, and the other scholars of the wise constantly wore; but it is uncertain whether the practice was universal among the people, at the time we are now speaking of. They were all bound, however, by their traditions, to repeat the phylactery sentences every morning, between the dawn and sun-rising, at the time they found it most convenient; and every evening, between the time that the priests went in to eat their offerings, and the end of the first watch.[b] Such a repetition was called the *keriat-shemo*, (קריאת־שמע) or the repeating the shemo, because the third of the above sections begins in the Hebrew with that word; and was always the first repeated, although it neither stood first in their law, nor on their parchments: the reason for this preference being, that it contained the very foundation of all duties; namely, "love to Jehovah."[c]

Having examined the dress of the chief of the priesthood, we shall next attend to the nature of

[a] See Leo of Modena's Ceremonies of the Jews, Part i. chap. ii. note 4: also Owen on the Hebrews, vol. i. Exercit. 12.

[b] Mishna, Tractat. de Benedictionibus, cap. i. sect. 1, 2.

[c] In Surenhusius's Latin Translation of, and Commentary on, the Mishna, tom. i. p. 9, is an accurate plate of those phylacteries. And at the end of Spencer. de Legib. Heb. Ritual. is the figure of a person dressed in his phylacteries.

that oil with which he, his brethren, and all the things about the tabernacle, were anointed. It is mentioned in Exodus xxx. 23, 24, and Levit. viii. 10, 11, 12; and the ingredients are as follow:—

500 shekels, or 250 ounces, of pure myrrh.
250 shekels, or 125 ounces, of sweet cinnamon.
250 shekels, or 125 ounces, of sweet calamus.
500 shekels, or 250 ounces, of cassia; and
A hin, or 72 egg-shells full of oil, which, at half a gill to the egg-shell, make 4½ English quarts.

Hasselquist is of opinion, that the oil here mentioned means the oil of behen, extracted from the nut of the behen-tree, which grows on Mount Sinai and in Upper Egypt. It is without smell, and much used by the inhabitants of the east, who lay flowers of jessamine, narcissus, &c. in it, and thus make an odoriferous ointment, which those who love perfumes apply to the head, nose, and beard.[a]

The manner of making the anointing oil under the law is thus given by Lightfoot, from Maimonides.[b] Every ingredient was bruised apart: the whole was then mixed together; boiled in clean water, till all their substance was obtained in the form of a decoction; that decoction was carefully strained: the oil was then added, and the operation was finished by the whole being boiled till it became of the consistency required. As to the manner of its application to the priests, it was first poured upon the head, and then between the eyebrows; the person who poured it, directing it in the form of a cross, till it reached the beard and dropped off from

[a] Travels, page 228. [b] Prospect of the Temple, chap. xxxvii. sect. 6.

the skirts of the garments.[a] But when kings were anointed, the Jews say, that they were anointed in the form of a crown.[b]

Under the second Temple there was no anointing; the first having been consecrated by a visible appearance of the Divine glory,[c] and all the officers and utensils being looked upon as sanctified by their attendance and use. Hence the high priest's instalment under the second Temple, was by putting on the sacerdotal vestments, for seven days successively; after which he was said to be "consecrated by the garments;" and, being thus arrayed, and anointed, he was prepared for discharging the various parts of his office. These were the following. 1. To offer sacrifices for the people; some of which he performed alone, as on the great day of atonement in the Most Holy Place; some with the assistance of the priests, as the offering of incense, and trimming the lamps, at certain times, in the Holy Place; and some with the assistance both of the priests and Levites, as all the services of the brazen altar, where the priests assisted in killing, and the Levites in removing what was offensive about the bodies of the beasts that were sacrificed. But the particular seasons for these services, diurnal, sabbatical, monthly, and annual, are of too great variety and extent to be discussed in this place. 2. To bless the people; either at stated seasons, according to the form prescribed in Numb. vi. 23—27, or occasionally, as when Eli blessed Hannah.[d] 3. To judge the people, either in things concerning the house and worship of

[a] Ps. cxxxiii. 2. [b] Prideaux, Connex. A. A. C. 534.
[c] 2 Chron. v. 13. [d] 1. Sam. i. 17.

God,[a] or in hard and difficult cases of a civil nature, when he was joined with the civil judge or ruler.[b] Dr. Owen, in his Exposition of the Epistle to the Hebrews,[c] makes him also to have been, *ex officio*, a member of the Sanhedrin, which he considers countenanced by Deut. xvii. 8—13, although he owns that this is denied by some of the Jews.

The high priest held his office always for life, until near the end of the Jewish polity, when money and power unfortunately rendered it an object either of emolument or ambition: and it is easy to see, that in every period of the Jewish state, policy and piety would both unite in rendering the anointed of the Lord respectable. Accordingly, besides the splendour of his dress, and the dignity of his office, there were certain things, of a civil nature, in which he differed from other men. It was necessary, for instance, that he should be free from bodily defect.[d] He could neither marry a widow, nor a woman who had been divorced, nor a profane woman; but only a virgin.[e] He might be defiled for the dead, or mourn only for his nearest relations, viz. his father, mother, son, daughter, brother, and unmarried sister.[f] He might not be veiled if others were, or unveiled if they happened to be so; and while others sat on the ground, he sat on a seat, &c. In short, the Jewish policy seems to have been, never to allow that principal functionary to forget, that he was the priest of God, and solemnly separated from the rest of men. Yet, high as his character was, in a sacred point of view, he

[a] Zech. iii. 6, 7. [b] Deut. xvii. 12. [c] Vol. i. Exercit. 23.
[d] Lev. xxi. 17—21. [e] Ib. xxi. 7—15. [f] Ib. xxi. 1—3.

was not raised above the law; for there were circumstances which show, that, in civil matters, the crown was always superior to the mitre. Thus, he might be a witness in a civil cause, and, if necessary, evidence might be given against him. He might act as a judge occasionally; and, when guilty, could himself be judged. If he so far forgot the sanctity of his character, as to do any thing that required whipping, he was suspended from his office, punished by the Sanhedrin, and then reponed. His shoe might be pulled off, for not raising seed unto his brother,[a] although, by the law, he was not permitted to marry a widow.[b] These, and several other things that could be mentioned, serve to show, that the sanctity of his character did not remove him beyond civil control. It was a doctrine contrary to this, in the popes of Rome, that created at one time such immense disturbances in the kingdoms of Europe.

There is one particular still concerning the priesthood, which ought not to be overlooked; and that is, the succession of high priests, from their first appointment in the wilderness, till the destruction of Jerusalem by the Romans; a period which divides itself into three parts, namely, the Tabernacle, the Temple of Solomon, and the Temple after the Captivity.

Let us begin with those, who held that office, during the time of the Tabernacle. They were thirteen, viz. Aaron;[c] Eleazar his son;[d] Phinehas, the son of Eleazar,[e] who is tenaciously held by the

[a] Deut. xxv. 5.
[b] Levit. xxi. 13, 14. Mishna, Tractat. de Synedriis, cap. ii. sect. 1.
[c] Lev. viii. 2. [d] Num. xx. 28. [e] Ib. xxv. 13.

Jews to be Elias; Abishua, the son of Phinehas; Bukki, the son of Abishua; Uzzi, the son of Bukki; Zerahiah, the son of Uzzi; and Meraioth, the son of Zerahiah;[a] after whom the office of high priest changed for a season from the line of Eleazar to that of Ithamar; for Eli, the next high priest, was of the family of Ithamar. This is not mentioned, indeed, in so many words in Scripture; but Ahimelech is said to be of Ithamar's line,[b] and Ahimelech is understood to have been a descendant of Eli, whose priesthood is mentioned in 1 Sam. i. 9. After Eli, therefore, came Phinehas, his son;[c] then Ahitub, the eldest son of Ichabod, and grandson of Phinehas;[d] then Ahiah, or Ahimelech, the son of Ahitub;[e] and, lastly, Abiathar, the son of Ahimelech.[f]

These were the thirteen high priests who are generally understood to have filled the office, between its first institution in the wilderness, and the building of Solomon's Temple. Yet I doubt, after all, whether there were more than twelve; for Phinehas appears to have been the chief of the priests, rather than the chief priest himself, since he died before Eli; and it is often asserted by the Jews, that the office of high priest, in the first ages of the Jewish church, was always held during the life of the possessor. We are not informed of the length of any of their priesthoods, except that of Eli, which is said to have been forty years,[g] but it is not difficult to strike an average. For the office of high priest was instituted during the first

[a] 1 Chron. vi. 4—6. [b] Ib. xxiv. 3. [c] 1 Sam. xiv. 3.
[d] Ib. xiv. 3. [e] Ib. xiv. 3; xxii. 11. [f] Ib. xxii. 20.
[g] Ib. iv. 18.

year that the Israelites were in the wilderness; and between that, and the building of the Temple, were four hundred and eighty years;[a] consequently, if we divide four hundred and eighty by twelve, the number of high priests, we have forty as the common average. It is rather a singular coincidence, that the average of all the high priesthoods, between the erection of the Tabernacle, and the building of the first Temple, should have been exactly the length of that assigned to Eli.

But let us now attend to the succession of high priests from the building of Solomon's Temple, till the beginning of the seventy years' captivity. As soon as Solomon was settled on the throne, he dismissed Abiathar from the office, as having been guilty of treason in the conspiracy of Adonijah,[b] and placed Zadok in his room; thereby removing the priesthood, from the line of Ithamar, back to that of Eleazar. This Zadok was the great grandson of that Meraioth who preceded Eli in the office of high priest,[c] and, after his death, the sacerdotal dignity descended to his son Ahimaaz;[d] then to Azariah, the son of Ahimaaz;[e] then to Johanan, the son of Azariah;[f] and then to Azariah, the son of Johanan.[g] This Azariah was the person who is said, in 1 Chron. vi. 10, to have executed the priest's office, in the Temple that Solomon built at Jerusalem; and the difficulty lies in ascertaining what these words can mean. For, it is not likely that four high priests would have died in the short space of eleven years and a half, or twelve years,

[a] 1 Kings vi. 1. [b] Ib. i. 5, 7; ii. 26, 27. [c] 1 Chron. vi. 7, 8.
[d] 2 Sam. xv. 36; 1 Chron. vi. 8. [e] 1 Chron. vi. 9.
[f] Ibid. [g] 1 Chron. vi. 10.

namely, between the accession of Solomon to the throne, and the dedication of the Temple.

The Jewish solution of it is, that he was the Azariah who withstood King Uzziah so nobly, when, in defiance of the law, he had gone into the Temple to burn incense :[a] but such an explanation, although plausible at first sight, is scarcely admissible. For, if we deduct, according to Lightfoot, 2990 (or the year of the world in which Solomon ascended the throne, and chose Zadok to be high priest) from 3252, or the year that Uzziah committed so impious an act, we have 262 years as the interval. Let us divide these then by five, the number of high priests, including Azariah, and we have fifty-two years and a half as the average of their priesthoods, which is surely by far too much. What then are we to understand by the words in question? We may, perhaps, ascertain their meaning by the following process :—Lightfoot, in his Chronicle, states the beginning of the Captivity as happening in the year of the world 3401; deduct 2990, or the year of Solomon's ascending the throne, and you have 411 years as the interval. But there were thirteen high priests between his accession and the Captivity : divide then four hundred and eleven by thirteen, and you have thirty-one years and a half as the average. Let us now take the years of the five high priests at this average, or one hundred and fifty-seven years and a half in all, and count forward from 2990, or the year of the world at Solomon's accession : they bring us down to the year of the world 3147, or to the very time when, according to Dr. Lightfoot,

[a] 2 Chron. xxvi. 17, 18.

the idolatrous Jews killed Zecharias the priest, between the porch of the Temple and the altar.[a] Now, as that happened after the death of Jehoiada, the priest who had rescued Judah from the tyranny of Athaliah, set Joash on the throne, and restored the worship of Jehovah, may not he and Azariah have been the same person, and may not that have been the time to which the sacred writer refers? For as elliptical expressions are often found in ancient writings, perhaps the whole verse may be filled up thus:—"He it was who executed the priest's office in the Temple that Solomon built at Jerusalem, when Athaliah, the queen, had corrupted Israel; who crowned Joash king; who was the honoured instrument in bringing back the nation to God, and who died a little before his son Zechariah was slain between the porch and the altar." After all, it must be confessed, that considerable difficulty attends the subject.

We now proceed with the succession to the high priesthood:—After Azariah came his son Amariah; then Ahitub, the son of Amariah; then Zadok, the son of Ahitub; then Shallum, the son of Zadok; then Hilkiah, the son of Shallum; then Azariah, the son of Hilkiah; then Seraiah, the son of Azariah; and then Jehozadak, the son of Seraiah, who was carried by Nebuchadnezzar, along with the rest of the nation, into captivity.[b] These were the thirteen high priests during the first Temple, and the average of their continuance in office, as we have already seen, was thirty-one years and a half. Josephus[c] makes the number of high priests, in this period, to be eighteen in place

[a] 2 Chron. xxiv. 21. [b] 1 Chron. vi. 11—15. [c] Antiq. xx. 10.

of thirteen; and the number of years four hundred and sixty-six and a half, instead of four hundred and eleven, as Lightfoot makes it. In which case, the average of years for each high priest would be twenty-six instead of thirty-one and a half. Their names will be found in his Antiquities, book x. chap. 8.

Let us next examine the succession of high priests, from the Captivity, till the destruction of Jerusalem by the Romans: which we may premise, as Lightfoot has done, with an observation made by the Jews themselves, viz. that during the first Temple, a steady regard was had to primogeniture, the eldest son always succeeding his father; but that during the second, they obtained it often for money, and, more than once, waded to the mitre through the blood of their predecessors. In this period there were no fewer than fifty-six high priests. The first was *Joshua* or Jeshua, the son of the Jozadak who had been carried away to Babylon and died there.[a] He returned with Zerubbabel, after the seventy years had expired, and was high priest during the reigns of Cyrus, of Cambyses his son, called in Scripture Ahasuerus; of Smerdis, or the Artaxerxes who obstructed the work of the Temple;[b] and even a part of the reign of Darius Hystaspes, by whose decree the Temple was finished. He is often spoken of in Ezra, Haggai, and Zechariah; and was high priest fifty-three years, dying A.A.C. 483.[c] The second was *Joiakim*, the son of Jeshua:[d] he was high priest thirty years, and died A.A.C. 453.[e]

[a] Ezra iii. 2. [b] Ib. iv. 7—24. [c] Prideaux, Connex. sub ann.
[d] Neh. xii. 10. [e] Prideaux, sub ann.

The third was *Eliashib*, the son of Joiakim:[a] he was high priest forty years, and died A.A.C. 414.[b] The fourth was *Joiada*, the son of Eliashib.[c] Josephus calls him Juda.[d] He also enjoyed the high priesthood forty years, dying A.A.C. 373.[e] The fifth was *Jonathan*, or Johanan, the son of Joiada.[f] Josephus calls him John, and says that he slew his own brother in the Temple, whom Bagoses, the general of Artaxerxes the younger, wished to make high priest; for which crime Bagoses broke into the Temple, and laid a tax of forty drachms upon every lamb that was offered in the daily sacrifice.[g] He was high-priest thirty-two years, dying A.A.C. 341.[h] The sixth was *Jaddua*:[i] he had a brother named Manasseh, who married Sanballat's daughter; for which, being driven from the priesthood,[k] he went to Sanballat, and occasioned the building of the Samaritan temple on Mount Gerizim. It was this Jaddua, who met Alexander the Great, when he marched in fury against Jerusalem, and appeased him.[l] He was high priest twenty years, and died A.A.C. 321.[m] The seventh was *Onias*, the son of Jaddua:[n] he held the high priesthood twenty-one years, and died A.A.C. 300.[o] The eighth was Simon the First, or Simeon the Just, a person much celebrated in the Jewish traditions.[p] His son Onias built the famous temple at Alexandria in Egypt,[q] of which Josephus gives the following account in his History of the War:[r] "Ptolemy

[a] Neh. xii. 10. [b] Prideaux, sub ann. [c] Neh. xii. 10.
[d] Antiq. xi. 7. [e] Prideaux, sub ann. [f] Neh. xii. 11, 22.
[g] Antiq. xi. 7. [h] Prideaux. [i] Neh. xii. 11.
[k] Ibid. xiii. 28. [l] Antiq. xi. 8. [m] Prideaux.
[n] Joseph. Antiq. xi. 8. [o] Prideaux. [p] Joseph. Antiq. xii. 2.
[q] Antiq. xiii. 3. [r] B. vii. 10.

complied with his proposal, and gave him a place, one hundred and eighty furlongs distant from Memphis. It was called the Nomos of Heliopolis, where Onias built a fortress and a temple, not like that at Jerusalem, but rather resembling a tower. He built it of large stones to the height of sixty cubits, making the structure of the altar in imitation of that in our own country, viz. Judea; and adorned it with gifts, excepting the candlestick. For he did not make a candlestick, but had a single lamp hammered out of a piece of gold; which illuminated the place with its rays; and which he hung by a chain of gold. But the entire temple was encompassed with a wall of burnt brick, though it had gates of stone. The king also gave him a large country for a revenue in money, that the priests might have a plentiful provision made for them, and that God might have great abundance of what things were necessary for his worship."[a] Josephus says, that from the time it was built till the time it was shut up by Paulinus, the Roman governor of Alexandria, it was three hundred and forty-three years; but Whiston, in a note on the place, makes it only two hundred and twenty-three. So that, according to Whiston, it was built A.A.C. 148, and shut up A.D. 75.[b]

[a] See a full account of this Temple in Prideaux, Connex. A.A.C. 149.

[b] In his Antiquities xiii. 3, Josephus speaks somewhat differently of this temple at Alexandria; for he says, that it was like that at Jerusalem, but smaller and meaner. In the same place, he gives us the name of the city where it was built, viz. Leontopolis, in the Heliopolitan name; as is evident from Onias' petition to Ptolemy and Cleopatra, where he asks leave to clear out a deserted Egyptian temple, and to build a temple to the true God, in Leontopolis, in the Heliopolitan name; (λεοντων πολιν του Ηλιοπολιτου) and also from Ptolemy and Cle-

But let us now return to the history of the high priests at Jerusalem, and state, that Simeon the Just enjoyed the high priesthood nine years, dying A.A.C. 291.[a] The ninth was *Eleazer*, brother of Simon the Just: he was the high priest who sent the seventy interpreters to Ptolemy Philadelphus, to translate the Hebrew Scriptures into Greek.[b] He enjoyed the high priesthood fifteen years, dying A.A.C. 276. The tenth was *Manasses*, the uncle of Eleazer:[c] he was high priest twenty-six years, dying A.A.C. 250.[d] The eleventh was *Onias the Second*, the son of Simeon the Just, a covetous wretch, who brought the displeasure of Ptolemy Euergetes upon him by his avarice.[e] He was high priest thirty-three years, and died A.A.C. 217.[f] The twelfth was *Simon the Second*, the son of Onias the Second. He enjoyed the pontificate twenty-two years, dying A.A.C. 195.[g] The thirteenth high priest was *Onias the Third*, the son of Simon the Second.[h] He was high priest twenty-one years, when he was supplanted by his brother Jason, who bought the priesthood of Antiochus Epiphanes A. A. C. 175.[i] *Jason*, therefore, was the fourteenth high priest.[k] He continued in office three years, when he was supplanted by his younger brother Menelaus, who, in imitation of him, bought

opatra's answer, where they say, "We have read your petition, in which you ask us to allow you to clear out a deserted temple in Leontopolis, in the Heliopolitan name, (εν Λεοντοπολει του Ηλιοπολιτου)" &c. According to this, the words of Isaiah, in chap. xix. 18, will neither refer to "the city of destruction," nor "the city of the sun," but to Leontopolis, as Ikenius has shown at large in his Dissert. Theolog. tom. i. dissert. xvi.

[a] Prideaux. [b] Antiq. xii. 2. [c] Ibid. xii. 4. [d] Prideaux. [e] Antiq. xii. 4. [f] Prideaux. [g] Ibid. [h] Antiq. xii. 4. [i] Prideaux. [k] Antiq. xii. 3.

the pontificate also from Antiochus, A. A. C. 172.[a] *Menelaus*, then, was the fifteenth high priest, but he was a disgrace to his office, and the cause of those cruelties which came upon the Jews by Antiochus; for he invited him to assist him against his brothers, the two former high priests, who were still living.[b] After holding, however, the pontificate six years, the patience of the Jews became exhausted, and the cruelties of Antiochus forced *Mattathias*, of the course of Jehoiarib,[c] to step forward and avenge the wrongs of an injured nation. He became, therefore, the sixteenth high priest, but, being old, he did not enjoy his dignity a full year: for he died A. A. C. 166,[d] and left the cause in the hands of his children.[e] This Mattathias was the first of that renowned family called the Asmonæan. We find the word translated *princes* in Ps. lxviii. 31, (חשמנים, *Heshemenim*) and they may have obtained that name, first, because, as princes, they had power, and prevailed over the enemy of the Jewish name: and, secondly, because they afterwards united the princely dignity to the sacerdotal, and were thus both kings and priests to God and his people.

After the death of Mattathias, his eldest son *Judas*, surnamed *Maccabæus*, undertook the cause of religion and liberty, with consummate valour and ability, but at length was slain.[f] He obtained the name of Maccabæus from מכבי (*Mkbi,*) the four first letters in the words inscribed on his standard. The words were these in Exod. xv. 11, which, in our translation, are rendered, "Who is like unto

[a] Prideaux. [b] Dan. xii. 1; xi. 30, 31; 1 Maccab. i. 44, &c. Joseph. Antiq. xii. 5. [c] 1 Chron. xxiv. 7. [d] Prideaux. [e] Antiq. xii. 6. [f] Joseph. Antiq. xii. 7—11. 1 Maccab. iii. 1 till ix. 18.

thee, O Lord, among the Gods?" This Judas was the seventeenth high priest. He enjoyed it six years, dying A. A. C. 160. The eighteenth was his brother *Jonathan*, who was appointed to that sacred office by Alexander, the son of Antiochus, and confirmed in it by Antiochus, the son of Alexander. He performed many valiant acts, but at length was treacherously slain by Tryphon,[a] in Ptolemais, A. A. C. 143, after being high priest seventeen years. The nineteenth high priest was *Simon*, the brother of Jonathan. He was chosen their leader after his brother's death,[b] and greatly advanced the cause of freedom; but was at length slain treacherously by Ptolemy, or Abubus, his own son-in-law,[c] A. A. C. 135, after being high priest eight years. The twentieth high priest was *John*, also called Hyrcanus, or Hyrcanus Jannai. He sacked Samaria, destroyed the Temple at Gerizim, slew many of the wise men at Jerusalem, was twenty-nine years high priest, and died a Sadducee, A. A. C. 106,[d] which then only meant a rejecter of the divine authority of the traditions of the elders, and an adherent to the Scriptures alone as the rule of faith and duty. But as the Pharisees were then become a numerous and popular sect, his leaving them was the occasion of many disturbances. The twenty-first high priest was Judas, otherwise called *Aristobulus*, the son of John Hyrcanus. He first assumed the name of king, and reigned one year,[e] dying A. A. C. 105. The twenty-second high priest was *Alexander Janneus*, the bro-

[a] Antiq. xiii. 1—6. 1 Maccab. ix. 29, &c. His death is mentioned, ch. xii. 48. [b] 1. Maccab. xiii. 8. Antiq. xiii. 6.
[c] 1 Maccab. xvi. 12, 16. Antiq. xiii. 7. [d] Antiq. xiii. 8—10.
[e] Ibid. xiii. 11.

ther of Aristobulus. He also had the name of king; was engaged in many wars, and at last died of a quartan ague, A. A. C. 78, after reigning twenty-seven years.[a] The twenty-third high priest was *Hyrcanus*, the son of Alexander, who appears to have been fonder of retirement than of power; and, accordingly, his mother Alexandra, through the aid of the pharisees, (whom her husband on his death-bed advised her to consult on all occasions, as being well aware of their malice and their power,) kept possession of the kingdom for her family, and reigned prudently as regent for her son nine years.[b] But she dying, and Hyrcanus assuming the reigns of government, he was driven both from the crown and mitre, in three months, by his brother Aristobulus, after having enjoyed the high priesthood nine years. His pontificate, therefore, at that time, ended A. A. C. 69, and *Aristobulus*, became the twenty-fourth high priest, as well as prince of the Jews.

But in persons of such equal rank, the fire, although smothered, was not extinguished; for Hyrcanus and he both applying to the Romans, gave that ambitious nation a pretext for entering Judea, and thus subjected it to the Roman yoke. Aristobulus, as being the most dangerous to be trusted, was carried by Pompey to Rome, with the greater part of his family, A. A. C. 63, after being high priest and prince six years: and Hyrcanus was restored to the sacerdotal dignity, which he enjoyed twenty-four years, or till A. A. C. 40.[c]

The twenty-fifth high priest was *Alexander*, the

[a] Antiq. xiii. 12—15; xx. 8. [b] Ibid. xiii. 16; xx. 8.
[c] Ibid. xiv. 1—4; xx. 8.

son of Aristobulus, who escaped the hands of Pompey when the rest of his family were made prisoners, and entering Judea, raised commotions in several places; but affecting the kingdom as the birthright of his family, he was twice vanquished by Gabinius.[a] Thus were there two high priests at the same time, viz. Hyrcanus the uncle, supported by the Romans, and Alexander the nephew, countenanced by the Jews. The twenty-sixth high priest was *Antigonus*, another son of Aristobulus, who escaped from Rome; and first by the help of the King of Tyre, and then by means of the Parthians, endeavoured to wrest the high priesthood and civil power from Hyrcanus his uncle. Success in part favoured his plan; for, getting his uncle into his power, he caused his ear to be cut off, that, by being thus maimed, he might be incapable of the office, and then procured the mitre for himself: but discord among relatives is seldom productive of any good. Accordingly, Antony having made him his prisoner, treated him as an intruder, brought him to Antioch, A. A. C. 37, and, after whipping and crucifixion, decapitated his corpse. Antigonus held the dignity of high priest and prince three years.[b] The twenty-seventh high priest was *Anaelus*, an inferior priest, sent for out of Babylon by Herod. But this offended Alexandra, the daughter of Hyrcanus, and wife of Alexander, the son of Aristobulus; it also piqued Mariamne, Herod's wife, and Alexandra's daughter; and, therefore, both mother and daughter conspiring together, obtained the deposition of Anaelus, and procured Aristobulus, their own son and brother, to be elect-

[a] Antiq. xiv. 5. [b] Ibid. xiv. 12; xv. 1. Dion Cassius, lib. xlv.

ed in his room.[a] *Aristobulus* then, the son of Hyrcanus and Alexandra, and brother of Mariamne, was the twenty-eighth high priest. He was only between fifteen and sixteen years old when chosen, and was possessed of uncommon beauty and elegance; but, after enjoying his elevation for little more than a year, he was drowned by Herod's policy while bathing,[b] and Ananelus was restored. The twenty-ninth high priest was *Jesus*, the son of Favens, who was removed from it afterwards by Herod.[c] The thirtieth was *Simon*, the son of Boethus, an ordinary priest; but Herod having married his daughter, a very beautiful woman, raised him afterwards to the pontificate.[d] The thirty-first was *Matthias*, the son of Theophilus. He was appointed to the office by Herod, in consequence of the deposition of Simon, whom Herod suspected of being privy to the designs of his own son Antipater.[e] The thirty-second was *Jozarus*, the son of Boethus, and brother of Simon, the thirtieth high priest; Matthias having lost the favour of that suspicious and volatile prince.[f] The thirty-third was *Eleazar*, the brother of Jozarus, who was appointed by King Archelaus, after the deposition of his predecessor.[g] The thirty-fourth was *Jesus*, the son of Sie, by whose intrigues Eleazar was deprived of the priesthood.[h] The thirty-fifth was *Jozarus* again, who was high priest in Judea when it was taxed under Cyrenius, and, consequently, was the person who held that high office when Christ was born. Josephus tells us, that when the people were ready to

[a] Antiq. xv. 2. [b] Ibid. xv. 3. [c] Ibid. xv. 9. [d] Ibid.
[e] Ibid. xvii. 4. [f] Ibid. xvii. 13. [g] Ibid. [h] Ibid.

rebel, he had such influence with them, as to dissuade them from so rash a conduct.[a]

On the removal of Jozarus, *Ananus*, the thirty-sixth high priest, was made by Cyrenius.[b] On his deposition, *Ishmael*, the thirty-seventh high priest, was promoted by Valerius Gratus;[c] and on his removal, *Eleazar*, the son of Ananus, was the thirty-eighth: he was promoted by the same Valerius, but enjoyed it only for one year.[d] The thirty-ninth was *Simon*, the son of Kamith, who was advanced by Valerius Gratus.[e] The fortieth was *Caiaphas*, who was also called Joseph. He was a creature of Gratus: and all these changes happened in the space of eleven years.[f] The Christian reader is well acquainted with Caiaphas's name from the gospel history;[g] where Annas, or the Ananus formerly mentioned as the thirty-sixth high priest, is said to be joined with him in the high priesthood;[h] not that he was really so at that time, but because he was formerly in office, and still living. This leads us to the reason why he sent our Saviour to Caiaphas, and did not pass judgment on him himself.[i] The forty-first high priest was *Jonathan*, the son of Annas, or Ananus: he was raised to the office by the influence of Vitellius, in the room of Caiaphas, who had been dismissed,[k] but he did not long enjoy his dignity, being removed by Vitellius, to give place to *Theophilus*, his brother, who was the forty-second high priest.[l] The forty-third high priest was *Simon*, called also Kantheras, or a cup; but for what reason it is impossible now to ascertain. By Josephus he is called the son of Boethus,

[a] Antiq. xviii. 1. [b] Ibid. xviii. 2. [c] Ibid. [d] Ibid. [e] Ibid.
[f] Ibid. [g] Matt. xxvi. 3, 57; John xviii. 14; Acts iv. 6.
[h] Luke iii. 2. [i] John xviii. 13, 24. [k] Joseph. Antiq. xviii. 4.
[l] Antiq. xviii. 5.

whose daughter Herod had married; and if that was the case, he must have been the same with that Simon who was mentioned as the thirtieth high priest: but it is probable he was his son; for Josephus says, that both his father and brethren had the high priesthood.[a] The forty-fourth high priest was *Jonathan:* he is the same whom we mentioned as the forty-first high priest, and obtained his restoration from Herod Agrippa: but he appears to have been sensible of the instability of human greatness, and wished to avoid becoming the tool of the civil power; for he abdicated his office, and recommended his brother as a fitter person.[b] Accordingly, Jonathan's brother, *Matthias,* was the forty-fifth high priest: but *Alioneus,* the forty-sixth high priest, son of Kantheras, was soon substituted in his place, by the politic and jealous Agrippa, as being, perhaps, more complying and unassuming.[c]

The forty-seventh was *Josephus,* the son of Camus, or Camydus: he was promoted by Herod, king of Chalcis.[d] The forty-eighth was *Ananias,* the son of Nebedeus.[e] The forty-ninth was *Jonathan,* but not the Jonathan who abdicated in favour of his brother. In his time the troubles among the Jews were evidently increasing; for he was assassinated by one of the Sicarii, in the days of Felix, the Roman governor.[f] *Ishmael,* the son of Fabi,[g] was the fiftieth; and *Joseph,* the son of Simon, was the fifty-first, who held the pontifical dignity.[h] The fifty-second was *Ananus,* the son of the Annas, or Ananus, formerly mentioned.[i]

[a] Antiq. xix. 6. [b] Ibid. [c] Ibid. [d] Ibid. xx. 1. [e] Ibid. xx. 5.
[f] Ibid. xx. 8. [g] Ibid. [h] Ibid. [i] Ibid. xx. 9.

As the struggle for the mitre became then merely political, it is not to be wondered at, if those who wore it were regardless of religion; nor shall we be much surprised to hear that he was a Sadducee. It may, however, be interesting to know, that he was the person who caused James, the brother of our Lord, to be put to death; and is, on that account, reproved as a whited wall by the apostle—or one who was unworthy of the sacred office.[a] The fifty-third high priest was *Jesus*, the son of Damneus: he was raised to that office by Agrippa, king of Chalcis, in the room of Ananus.[b] The fifty-fourth was *Jesus*, the son of Gamaliel.[c] The fifty-fifth was *Matthias*, the son of Theophilus, the forty-second high priest, under whose pontificate Josephus remarks, that the war between the Jews and Romans began.[d] And the fifty-sixth was *Phannias*, the son of Samuel, the last and most worthless of the priesthood, chosen by the zealots in Jerusalem, who were the real cause of the destruction of that city.[e]

Thus have we finished the history of the chief priesthood, from the return from the Captivity, till the beginning of the convulsions which overwhelmed the state: and, in such a long and confused time, it is not to be expected that we should state the precise periods during which each individual held his office. Their average duration, however, may be ascertained in the following manner:—The year of return was A.M. 3471, and the beginning of the Jewish war, A.M. 4071; making an interval of six hundred years: which, if divided

[a] Acts xxiii. 2, 5. [b] Antiq. xx. 9. [c] Ibid. [d] Ibid.
[e] Wars of the Jews, iv. 3.

by fifty-six, or the number of high priests, make ten years and three quarters as the average of each. Thus were the averages always less, according to the progress of religious indifference, and political ambition: for the average under the Tabernacle was forty years; under the first Temple, thirty-one and a half; and under the second, only ten years and three quarters.[a]

SECT. II.

The superior Officers of the Temple.

The sagan: ketûlikin, or overseers of the treasuries: amerekelin, or overseers of the gates: the gezeberin, or deputy collectors: the chief priests of every course: the heads of the houses of their fathers: overseers of the times, doors, guards, singers, cymbal music, lots, birds, tickets, drink offerings, sick, waters, show bread, incense, veils, and priests' garments. Particular account of the duties of each of these.

It was formerly said, that there were several orders of officers in the Temple, of which the high priest was the most eminent; we must now, therefore, prosecute the subject in all its ramifications, beginning with the *sagan*, or סגן, *segen*. This is a word not mentioned in Scripture, but often used in the Jewish writings. The only hint that appears of it, in the sacred volume, is in 2 Kings xxv. 18, and Jer. lii. 24, where Zephaniah is called the second priest, a phrase which is interpreted by the Chaldee paraphrast, to mean the sagan; but the difficulty lies, not so much in the name, or degree

[a] On the high priesthood of the Jews see also Leusden's Philologus Hebræo-mixtus, Dissert. xxvii.

of dignity (for all allow that he was next to the high priest,) as in the precise duties attached to his office. Some make him the substitute of that exalted person, on the day of expiation, when ceremonial defilement, or bodily indisposition, prevented him from engaging in that important work; of which Josephus gives an instance[a] in the case of Matthias, the thirty-first high priest, who, having dreamt that he had conversation with his wife, Joseph, the son of Ellemus, his kinsman, officiated in his stead. And the Jerusalem Talmud mentions another, in the case of Simon the son of Kamith, the thirty-ninth high priest, who, having had his garment defiled by the spittle of another, as he was walking with the ruler (Valerius Gratus) on the eve of the day of expiation, could not officiate, so that his brother Judah supplied his place.[b] But this was confining the whole of his office to a single day, whereas the Jews, in their writings, give him always a permanent employ. Others, therefore, have conjectured, that he was the high priest elect, or the person who was to succeed on the first vacancy: but this likewise is untenable, for the following reasons:—In the first place, it is somewhat singular, that the word *sagan* is never used, during the continuance of the Tabernacle and first Temple, although the high priests elect were constantly the first born; and, secondly, during the second Temple, when the word sagan was in general use, such was the uncertainty of Jewish affairs, and so frequently did the office change its possessors, that persons unexpected, and till the

[a] Antiq. xvii. 6. [b] Lightfoot's Heb. and Talm. Exer. on Luke iii. 1.

time unheard of, were sometimes raised to the pontifical dignity. The most probable opinion therefore is, that the sagan was the assistant of the high priest while present, and his substitute when absent: for, as all the affairs of the Temple were officially under the care of that principal functionary, and no individual could attend to them all, so it was judged requisite to give him an assistant, to remove from his shoulders a part of the weight. Hence he acted as high priest, in all the business of the Temple, which was not peculiar to that sacred character, when the high priest himself was either absent, or indisposed: but his ordinary and specific business seems to have been, the oversight of the priests; for Maimonides says, that all the priests were under the disposal of the sagan. It is probable, then, that the daily reports were brought to him, and that they resorted to him in cases of difficulty.[a]

The third office, in point of dignity, was that of *the ketûlikin*, (קתוליקין) or overseers of the treasuries. They were two in number, and their office was to take care, that all the inferior treasurers did their duty. They were over the property of the Temple, what the sagan was over the service; but as the service was more important than the property, so the sagan was accounted more honourable than the ketûlikin.

The fourth office in the Temple, in point of dignity, was that of *the amerekelin*, (אמרכלין) or overseers of the gates. These were seven in number, answerable to the seven gates which were round the court of Israel, and the court of the Priests;

[a] Lightfoot's Heb. and Talm. Exer. on John xviii. 13.

and had the keys of these gates at their disposal, but committed the opening and shutting of them to some of the heads of the courses who were on duty. They appear also to have had the keys of the wardrobes, and of the chambers containing the sacred vessels, to see that proper care was taken of every thing.

The fifth office, in point of dignity, was that of *the gezeberin* (גזברין) or deputy collectors, under the ketûlikin and amerekelin. Their number, according to the traditions, could not be less than three, but they might be augmented above that, to answer the different branches of collection. It was their office, to be the first receivers of all that was due by statute, or offered voluntarily to the Temple treasury: as the half shekel from every Israelite, vessels dedicated to the public service, other articles vowed or devoted, the price of any thing that might be redeemed, &c.: all these came under their department, and for them they were accountable to their several superiors. Thus the vessels devoted by pious individuals were delivered to the amerekelin; and the sums of money to the ketûlikin, who, in their turns, were accountable to the sagan and high priest. These five ranks of priests were probably "the priests of the second order," mentioned in 2 Kings xxiii. 4, and formed the consistory, for transacting the spiritual business of the Temple; that is to say, they neither inflicted fines nor personal punishments, but overlooked the service and the devoted things. Their common place of meeting was in the chamber called *Pherederin*, on the south side of the Court of Israel, a place which we have already ex-

amined; and, in the Jewish history, they are commonly designed by two names; viz. counsellors, (בולווטי, *Buluuthi*, Βουλευται,) and sitters, (Παρεδροι.) Joseph of Arimathea is supposed to have been a member of this consistory; for in Mark xv. 43, he is called an honourable counsellor, (βουλευτης τιμιος.) These then were the permanent officers of the Temple, and accordingly they differed from those we shall next mention, whose period of service was only temporary.

The sixth office, in point of dignity, was *the chief priest of every course*, or the person who presided over the course that served for the week. He was commonly a member of the Sanhedrin: and all the heads of the courses, when spoken of collectively, are those who are known by the name of *chief priests*, in the gospels.

The seventh office, in point of dignity, was that of *the heads of the houses of their fathers*. And the eighth, or lowest order among the priests, were *the ordinary priests*. But besides the orders already mentioned, there were fifteen *overseers*, over fifteen several companies, in so many several employments, whose names were as follow:—

1. *The overseer concerning the times*, who, either personally, or by deputy, when it was time to begin the service, cried out, "O ye Priests, to your service! O ye Levites, to your desks! O ye Israelites, to your station!" And immediately these went to their several employments.

2. *The overseer of the gates*, by whose command they were opened and shut, and who also took care that the trumpets were sounded on that occasion. He was appointed by the *amerekelin*, to act

as their deputy: for the latter had the keeping, and disposing of the keys, which opened the gates of the Court of Israel.

3. *The overseer of the guards, captain of the Temple,*[a] or, *the man of the Mountain of the House,* who visited the Levites' guards every night, preceded by lighted torches, to praise or punish them as he found they deserved. His common salutation was, "Peace be unto you;" to which they made a suitable reply. But if they were asleep, he either beat them with his rod, or set fire to their clothes.

4. *The overseer of the singers,* who appointed to every one his particular department, in the vocal music, trumpets, and stringed instruments.

5. *The overseer of the cymbal music;* which, as we shall afterwards see, was of a different kind from the former.

6. *The overseer of the lots,* or he who cast the lots every morning, for the different services to be performed by the priests.

7. *The overseer of birds,* or he who provided turtles and pigeons, for those who needed them; sold them at the stated prices; and was accountable to the treasurer for the money.

8. *The overseer of the tickets,* or *seals.* The tickets were of four kinds, each having a distinct mark. Thus the first had the word עגל, *ogel,* or *a calf,* marked on it. The second, זכר, *zeker, a male;* the third, גדי, *gedi, a kid;* and the fourth, חוטא, *hutha, a sinner.*[b] The particular uses of them were as follow:—When any person brought a sacrifice, which required a drink offering, he went to

[a] Acts iv. 1. [b] Mishna, Tractat. de Siclis, cap. v. sect. 3.

the overseer of the tickets, informing him of what kind his sacrifice was; and he, knowing the law, gave the person the ticket that his sacrifice needed. Thus, if it was a ram, he gave him the ticket marked זכר, *zeker*, or *a male;* if a sin offering, the ticket marked חוטא, *hutha*, or *a sinner;* and so on of the rest. But these tickets were not given, till the price of the drink offering was paid, when the person carried his ticket to the officer next to be mentioned. This was

9. *The overseer of the drink offerings*, who had them all in readiness, to give to the offerers; the tickets which they brought being both a direction to him what to give, and an evidence that the price had been paid. At the close of every day's service, the overseer of tickets, and the overseer of drink offerings, compared accounts, and the former delivered the money he had got to one of the ketûlikin, or treasurers.[a]

10. *The overseer of the sick*, or (to speak in the language of modern times) the physician of the priesthood; whose office it was to prescribe for those who had caught colds, cholics, or dysenteries, from their walking bare-footed and thin-clothed during the service; or who had unfortunately fallen sick from other causes.

11. *The overseer of the waters*, whose office it was to take care that the Temple should have abundance of water, both for the daily service, and for the vast numbers who collected together at the three great festivals. If the Nicodemus mentioned in the gospel be the same Nicodemus who is mentioned in the Talmud, he appears to have been placed over this department.

[a] Mishna, Tractat. de Siclis, cap. v. sect. 4.

12. *The overseer at the making of the show bread.*

13. *The overseer at the making of incense.*

14. *The overseer of the workmen who made the veils.*

15. *The overseer of those who made garments for the priests.*

Such were the gradations of rank among the priesthood, and the several overseers attached to the Temple. But it will be proper to enter with more minuteness, into the characters and duties of the priests and Levites.

SECT. III.

The Priests.

Their courses during the first Temple; the way in which these were revived after the Captivity. The three ranks into which each course was subdivided. Their manner of attendance at the Temple; the day of the week on which they entered upon, and left off attendance. How the unofficiating priests were employed at home: the age at which they began to serve, and were excused from serving. The form of consecration at different periods of the Jewish economy: the dress they wore while on duty: how procured—how applied when old: their ordinary dress when at home: their duties in the Temple: their employment at home. The general utility of the priesthood. The manses and glebes of the Jewish clergy. The nine items which composed their stipends. How the half shekel for every Israelite was applied. The marriages and numbers of the priesthood.

BEFORE the giving of the law, the first-born of every family was the priest of the family. Thus Abraham, Job, Abimelech, Laban, Isaac, and Jacob, are mentioned as discharging that important office. But *after* the delivery of the law from Mount Sinai, the office, in Israel, was confined to

the family of Aaron, and the tribe of Levi, who obtained no lot among the tribes, on the division of the land, God thereby wishing to teach them, that the minds of their countrymen were the soil they ought to cultivate. Yet their subsistence, on that account, was not allowed to be precarious. For the tithes of the produce were the support of the tribe, when residing at home; and the perquisites of the Temple were their fund of maintenance, while engaged in duty. Thus were they freed from bodily labour, and worldly cares: the productions of the earth were delivered to them, ready prepared, by the different families of Israel: the proprietors of the soil supported the teachers of religion;[a] and by this wise and just provision, these teachers were enabled to dedicate their time to spiritual duties.

But let us attend particularly to this first national establishment, of which we have any authentic account.

The Jewish priests were the descendants of the family of Aaron, and as Nadab and Abihu died without children, the whole of the priesthood was confined to the descendants of Eleazar and Ithamar. We have but little information concerning the number of the priests, as distinct from the Levites, during the continuance of the Tabernacle; (though it must have been very considerable;) nor do we know, distinctly, all the offices which were assigned to the different sons of Aaron. But when the Temple was about to be erected, we find David, by Divine appointment,[b] dividing the whole posterity of Eleazar and Ithamar into twenty-four

[a] 1 Cor. ix. 11, 13, 14. [b] 1 Chron. xxviii. 11, 13, 19.

courses; viz. sixteen of the house of Eleazar, and eight of the house of Ithamar; each of which courses was to serve a week in its turn:[a] and in that state they remained all the time of the first Temple. When the Jews, however, returned from Babylon, after the seventy years captivity, very few of these courses returned with them; they either preferred remaining in that country, or had lost their genealogies; so that those which did return, were confined to four, whose names were as follow:—The course of Jedaiah, which corresponded with the second of the ancient courses; the course of Harim, which corresponded with the third; the course of Immer, which corresponded with the sixteenth; and the course of Pashur, whose name is not mentioned in the courses of David.[b] We find, indeed, a person of the name of Pashur frequently mentioned in the Old Testament, as the son of Immer, the head of the sixteenth course;[c] but it could not be he who came back from the captivity; for he was one of those who evil-entreated Jeremiah before the captivity, and of whom that prophet said, that both he and his family should die in Babylon.[d] We must, therefore, be contented to remain in a state of uncertainty concerning him; unless we take him for the son of that Malchia, or Malchijah, mentioned in Neh. xi. 12, which would make him correspond with the fourth course.[e]

Let us now attend to the numbers of those who returned to Judea. Ezra, in chap. ii. 36—39, and

[a] 1 Chron. xxiv. 1—19; 2 Chron. xxiii. 4, 8.
[b] Ezra ii. 36—39; Neh. vii. 39—42.
[c] 1 Chron. ix. 12; Jer. xx. 1; xxi. 1. [d] Jer. xx. 6.
[e] 1. Chron. xxiv. 9.

Nehemiah, in chap. vii. 39—42, give them as follows:—The family of Jedaiah had nine hundred and seventy-three; the family of Harim one thousand and seventeen; the family of Immer one thousand and fifty-two; and the family of Pashur one thousand two hundred and forty-seven: so that the whole of the priests, who returned, were four thousand two hundred and eighty-nine. But the difficulty lay in the revival of the ancient number of twenty-four courses, so as to carry on the service of the Temple. Accordingly, we are told by the Jewish writers, that Ezra and the other priests who came with him from Babylon, had recourse to the following expedient:—They had the names of four courses already; (for they surely knew to which of the ancient courses Pashur belonged;) they therefore wrote the names of the other twenty upon twenty tickets, and desired the four heads of the courses which returned, to draw five tickets each from the box; so that whichever of the ancient names each of them drew, their family was divided into six parts, and called by these names.[a]

In this way Jedaiah's family of nine hundred and seventy-three, when divided into six parts, would give one hundred and sixty-two persons to each course. Harim's family of one thousand and seventeen, when divided into six parts, would give one hundred and sixty-nine persons to each course. Immer's family of one thousand and fifty-two, when divided into six parts, would give one hundred and seventy-five persons to each course. And Pashur's family of one thousand two hundred and forty-seven, when divided into six parts, would give

[a] Prideaux, Connex. A.A.C. 536.

about two hundred and eight to each course. Thus were the twenty-four ancient courses revived *nominally*, so as to carry on the service in the former manner; and the only alteration was, the precedence that was given to Jedaiah before Jehoiarib, because he was of the family of Joshua, the high priest.[a] We find only one reference to these courses in the New Testament, viz. when Zecharias, the father of John the Baptist, is said to be *of the course of Abia*;[b] not that he really was of the course of Abia, or of the eighth course which was established by David;[c] for that was lost during the captivity; but that he belonged to the revived course of that name, after the captivity, yet under which of the four families that drew the lots, it is impossible for us to say.[d]

Having mentioned the revival of the twenty-four ancient courses, we may further remark, that every course was divided into three ranks, viz. the chief of the course, the chief of every family in that course, and the common priests: forming, as we have seen, when treating of the officers in the Temple, the sixth, seventh, and eighth of the orders of the priesthood. Thus a constant system of subordination, and superintendence, was preserved among that immense body, that all the parts of the Temple service might be done decently, and in order.

The manner in which the priests attended in these courses was this: Each course, by preserving its rotation, naturally knew its own time; so that, although they were all scattered, through different parts of the land, there was little fear of the service

[a] Ezra iii. 2. [b] Luke i. 5. [c] 1 Chron. xxiv. 10.
[d] Lightfoot's Heb. and Talm. Exer. on Luke i. 5.

being neglected. Yet, lest it should be so, they appointed more than one-half of all the courses to reside in Jerusalem, that they might be in perpetual readiness; a number more was stationed about Jericho; and the rest in other parts of Judea. The Jerusalem Talmud, in the treatise on Fasting,[a] says, that twenty-four thousand was the stationary number of priests, Levites, and stationary men in Jerusalem; and that half that station, or twelve thousand, was at Jericho: so that it is easy to see how numerous the tribe of Levi was in the days of our Saviour.

We do not find that every individual, in every course, was called to the service, but they were all, certainly, in a state of requisition. It was needful, therefore, that the heads of the several families should know the age, health, and places of residence of their respective families, that they might be able to report them to the heads of their respective courses; and these, in their turn, to the high priest, as the common head of the sacerdotal body. Thus orders were issued by the high priest, to the heads of the courses; by these to the heads of families, in their respective courses; and by these to the common priests.

When the time of their attendance drew nigh, notice was issued by the high priest, or his sagan: on receiving which, those of the course who resided in Jerusalem, repaired at the time appointed to the Temple; and those at Jericho, and in the other parts of Judea, whose presence was required, resorted to Jerusalem. The houses of their fathers were then counted, and the service of every course was

[a] Fol. 67, 4.

thus arranged. If it had five heads of families, three of these served three days, and two of them four. If it had six heads of families, five served five days, and one of them two. If it had seven heads of families, each family served a day. If it had eight heads of families, six served six days, and two one day. And if it had nine, five served five days, and four two. This was the rule, which was constantly observed by the course, during its attendance.[a]

As for the time when the courses entered on duty, it was always on the sabbath; and on the sabbath following they went out,[b] accompanied by the good wishes and prayers of the people. For, when they saw them departing, their common form of expression was—"Let Him who dwells in this house, plant among you brotherhood, love, peace, and friendship."[c] By this weekly change, the whole four-and-twenty courses made two revolutions in the year; the one beginning on the first sabbath after the passover, and the other on the first sabbath after the feast of tabernacles, exclusive of the common attendance of all the courses at the great festivals. In Lightfoot's Harmony of the Four Evangelists,[d] we have a table of these courses, throughout the year, with the lessons from the law and the prophets, the feasts, fasts, &c. which are well deserving of perusal. Such was the conduct of the courses that served successively at Jerusalem; but we are not to think that the individuals who were allowed to remain *at home*, were altogether uninterested. For they, and the Levites of the corresponding course, who were also exempted,

[a] Lightfoot's Heb. and Talm. Exer. on Luke i. 8.
[b] 2 Kings xi. 7; 2 Chron. xxiii. 4, 8.
[c] Lightfoot's Heb. and Talm. Exer. on John xv. 12. [d] Part i. sect.

met together in the synagogues every day, to read the law, fast, pray, and offer supplications to the God of Israel, that the service of their brethren might be accepted at Jerusalem.[a]

After the rotation, which was adopted for attendance, both during the first and second Temple, it becomes us next to consider the age at which they could minister,—the manner of their consecration,—their dress while officiating,—their duties, both in the Temple and at their respective places of residence,—their means of subsistence,—their marriages and numbers.

The *age* at which the priests could minister, is not mentioned in express terms in Scripture; but as the Levites, in Numb. viii. 24, are said to go in to wait on the Lord at twenty-five, and in Numb. iv. 3, are stated to begin their ministrations at thirty, and continue them till fifty; so this is commonly considered as the age when the priests were at liberty to attend. And, indeed, the matter appears reasonable; for the body was then come to its full strength, and the faculties of the mind were then in their full vigour. They learned their duties from twenty-five to thirty, and served from thirty to fifty, when they might retire if they chose.[b] It is, perhaps, in allusion to this circumstance, that Christ, the great high priest of our profession, is mentioned in Luke iii. 23, to have been about thirty years of age when he entered on his public ministry. Nor is the case of Samuel of such a nature as to overturn the general opinion; for it was an exception to the general rule, and implied, that,

[a] Mishna, Tractat. de Jejuniis, cap. iv. sect. 2.

[b] Lightfoot's Heb. and Talm. Exer. on Luke i. 18.

although he attended at the tabernacle from a child, it was only as a candidate for sacred orders, till he should gradually arrive at the legal age. Zechariah, the father of John the Baptist, officiated in the Temple when he was above the ordinary age; which is a proof that the priests could continue their attendance longer if they chose.[a]

The *manner of their consecration* to the office of priesthood, was different in the different periods of Jewish history. Thus, on their first appointment, at the erection of the tabernacle, their consecration was similar to that of the high priest, already described. Aaron and his sons were consecrated together, and the same ceremonies were used to both. But after their first solemn consecration, there was no occasion for its constant repetition, to every priest, on his entrance into the sacerdotal office. It was sufficient that he belonged to the family of Aaron, and was free from any bodily blemish, or legal pollution.[b] These are plainly enumerated in the law;[c] but when the traditions of the fathers began to prevail, a number more were added. Accordingly, under the second Temple, the Sanhedrin sat daily in the room Gezit, to judge of these matters; it being one of the branches of their duty to examine the priests who were of age, relative to the clearness of their descent, and their freedom from the one hundred and forty blemishes,[d] which were then considered as excluding them from the priesthood. If the evidence which they brought of their descent from Aaron was defective, they were clothed in black, veiled in black, and dismiss-

[a] Luke i. 18. [b] Ezra ii. 61—63; Neh. vii. 5. [c] Levit. xxi. 16—23; Deut. xxiii. 1, 2. [d] Lamy, lib. iii. cap. 9, makes them only ninety.

ed in disgrace. Or, if they were priests, but had blemishes sufficient to exclude them from officiating at the altar, they were sent to the wood room, in the north-east corner of the Court of the Women, which we formerly described; where they were maintained as priests,[a] and employed in examining the wood for the altar. But if they could prove their descent, and were free from blemish, then they were enrolled among their brethren, were clothed in white raiment, and consecrated by the offering of a young bullock and seven rams,[b] accompanied with the meat offering of initiation, mentioned in Lev. vi. 20—22; unless when they were very poor, in which case the meat offering only was required. After which, their hands were filled, as the original words for "consecrate" in the subjoined passages signify;[c] that is, they were allowed to officiate for others, by killing and offering sacrifices; and, when the public service was finished, the rest of the day was spent in holy rejoicing.[d] It was, perhaps, in allusion to this, that Christ said

[a] Lev. xxi. 21—23. [b] 2 Chron. xiii. 9.

[c] Exod. xxxii. 29; Lev. xvi. 32; 1 Chron. xxix. 5; 2 Chron. xiii. 9.

[d] Lightfoot's Heb. and Talm. Exer. on Luke i. 80. *Mishna, Tractat.* de Mensuris Templi, cap. v. sect. 3. The care of the Jews to preserve their genealogies is evident from many parts of Scripture. They secured the civil rights of the tribes, and the religious privileges of the priests and Levites. We have none of these rolls remaining, but when reading Sir John Malcolm's Memoir of Central India, I thought the following might somewhat resemble them. "A genealogical account," says he, "of the tribe of Rhattore was brought to me, the 30th June 1820, by Suntook Ram, the Karbar or minister of the Raja of Amjherra. This roll, for such was its form, measured exactly ninety feet in length, by sixteen inches wide, and was close written on both sides. Parts of it were written many years ago, but it is continually receiving additions, as the families increase. Suntook Ram boasted that there was not a Rhattore of any rank, or name, that was not to be found in this roll: and it appears, from the short

to the church of Sardis, in Rev. iii. 4, 5,—"Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the book of life, but I will confess his name before my Father, and before his angels:" unless we prefer explaining the words, as alluding rather to the triumphal robes of the ancient conquerors.

The dress used by the priests, while officiating, consisted of the four following parts: a white linen bonnet, coat, and breeches, and a white linen girdle embroidered with blue, purple, and scarlet.[a] The bonnet was of the same form as the high priest's mitre, only not so full and ornamented, and without the golden plate on which "Holiness to the Lord" was engraved. The coat was a long upper garment.[b] The girdle was of considerable length, so as to fold round them several times, serving thus both for warmth, and for strengthening the loins. And the breeches were for the sake of decency, when they ascended the altar, or had occasion to walk round its several sides.

These clothes were all provided at the public expense, or by private donation;[c] were kept in certain chambers in the Temple, when unemployed;[d] and when they became old, were unravelled

examination I have been able to give it, to contain a correct record of all the families of this tribe who have settled in Central India." (Vol. ii. p. 128, note.)

[a] Exod. xxviii. 40, 42; xxxix. 27—29. [b] 1 Esdras i. 2.

[c] Ezra ii. 69; Neh. vii. 70, 72.

[d] Ezek. xlii. 14; xliv. 19. Hence their "clothes of service," as they are called in Exod. xxxv. 19, literally mean "clothes of leaving," (בגדי השרד *Begedi eshered.*)

to make wicks for the lamps, that were required at the nightly rejoicings during the feast of tabernacles. It should however be remarked, that, although they wore these while officiating, they had an ordinary dress at other times,[a] which, as Josephus says, resembled that of the rest of their countrymen. Accordingly, it must have consisted of a woollen shirt; a coat, or long robe of linen or cotton, fringed with large borders of purple, called phylacteries;[b] a girdle with a purse; a cloak or mantle; a pair of shoes or sandals; a bonnet or turban; and, when travelling, a scrip, or leathern bag, to carry provisions.[c] If there was any thing particular about their dress, it seems to have been their hair,[d] which, together with their beards, Calmet tells us, they trimmed every fortnight with scissars. It is upon this supposition, of the priesthood's having no distinctive dress, when not engaged in duty, that Dr. Jennings[e] accounts for Paul's not knowing the high priest Ananias, when he appeared before him in the Sanhedrin;[f] and it is surely a more natural way, than to suppose the words *ουκ ηδειν* to signify, that he did not acknowledge him; or, that the prophetic impulse, which moved him to utter the prophecy which regarded his fate, "God shall smite thee, thou whited wall," did not suffer him to consider, at the time, that he was the high priest.[g] Yet, whatever was their or-

[a] Levit. vi. 11. [b] Num. xv. 38—40.
[c] Lightfoot's Heb. and Talm. Exer. on Luke ix. 3.
[d] Ezek. xliv. 20. [e] Jewish Antiquities, book i. ch. 5.
[f] Acts xxiii. 5.
[g] Lightfoot renders the words differently, thus: *Ουκ ηδειν οτι εστιν Αρχιερευς*, "I did not know that there was a high priest;" the high

dinary dress, when not engaged in duty, it is certain that, when they came in their course, they laid it aside, washed themselves in water, and habited themselves in their robes of office.[a] We are not to suppose, however, that they never appeared in any other, during the week. On the contrary, when they slept in the chamber called Muked, in the north-west corner of the Court of Israel, where the guard chamber of the priests was situated, or in their own apartments, wherever these were, they laid aside the holy vestments, and put on their ordinary robes; so that, strictly speaking, the official dress was confined to the hours of attendance at the Temple, or during their abode in the Court of the Priests, or of Israel;[b] so that they had to wash, and change, every morning, before they could appear in their stations at the altar. It is probable that the following expressions in Scripture refer to this usage: Rom. xiii. 14, "Put ye on the Lord Jesus Christ."—Gal. iii. 27, "As many of you as have been baptized into Christ, have put on Christ."—Eph. iv. 22—24, "That ye put off, concerning the former conversation, the old man, and put on the new, which after God is created in righteousness and true holiness."—Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us priests unto God and his Father: to him be glory and dominion for ever and ever."—2 Cor. v. 4, "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

priesthood having virtually ceased, according to the gospel view of it, at the death of Christ. Vol. ii. Sermon on John xi. 51.

[a] Levit. viii. 6, 13. [b] Ezek. xliv. 17—19. Lightfoot's Heb. and Talm. Exer. on John viii. 25.

It is exceedingly probable that the heathen priests imitated the Jewish, in the linen dresses which they wore. For we are told by Silius Italicus,[a] that the priests of Hercules were clothed with linen; and by Herodotus,[b] that the Egyptian priests wore only a linen garment. Hence the priests of Isis, who are represented by Juvenal as surrounding their divinity, are called by him *grex liniger*,[c] and by Martial, *linigeri*.[d]

The duties of the priests in the Temple are fully described in the Pentateuch. They kept alive the sacred fire, on the altar of burnt offering, in the Court of the Priests, which was perhaps the origin of the same kind of employment in the heathen temples. They killed the animals which were devoted, either by the public, or by private individuals, offering them in the manner appointed for each. They trimmed the lamps on the golden candlestick in the Holy Place; prepared, brought, and removed the show bread; offered up prayers for the people; judged of leprosy, the causes of divorce, the waters of jealousy, vows, uncleannesses, &c. In short, they had the charge of the sanctuary, altar, service, and all the vessels connected with it;[e] to keep them in order; to free them from pollution when neglected by idolatrous princes;[f] and to preserve decency during the whole of the ritual; for which last purpose, particularly, none were allowed to taste wine until the evening.[g] As that injunction was given imme-

[a] De Bello Punico, lib. iii.
[b] Lib. ii. cap. 38.
[c] Sat. vi.
[d] Lib. xii. Epig. 26.
[e] Numb. xviii. 3, 5, 7.
[f] 2 Chron. xxix. 16.
[g] Lev. x. 9; Ezek. xliv. 21.

diately after Nadab and Abihu were consumed by Jehovah, for offering strange fire before the Lord, it is conjectured, with much probability, that they had been flushed with wine, and had forgotten both the sanctity of their character, and the majesty of that Being they were called upon to approach.

But if these were the duties of the priests, when attending the tabernacle and Temple, in their courses, we are not to suppose that they were idle when at home. For, in the thirteen cities that were given them,[a] out of the forty-eight that were separated for the tribe of Levi in general, they are mentioned as judges in civil matters,[b] and would naturally also be employed in offices, suited to their sacred character, either in reading, explaining, and translating the law;[c] or, when synagogues were appointed, in sending a sufficient number of their order, to the several places of public worship, to carry on the divine service.[d] Nor should we overlook the influence which the example and studies of so large a body of men would naturally have on the Jewish nation. For, if the order of Druids, in our own country, by being the bards as well as the ministers of religion, infused the refined sentiments which they had acquired in colleges, into their narratives, which were committed to memory as the annals of the nation, and thereby raised the tone of morals and refinement, among their countrymen, above those of other nations in the same stage of society; why may we not suppose that similar

[a] 1 Chron. vi. 54—60. [b] 2 Chron. xix. 8—10; Ezek. xliv. 24.
[c] Deut. xxxiii. 10; Neh. viii. 2—8; 2 Chron. xvii. 8, 9.
[d] See Lightfoot's Harm. of the Four Evangel. part i. sect. 7, and part iii. sect. 17.

effects would be produced by the Jewish priesthood, devoted to the study of true religion, and exempted from the ordinary business and cares of life? The higher kind of instruction, therefore, was committed to the priests;[a] their colleges were centres of the different branches of knowledge; their brethren who conducted the synagogue service, throughout the land, were centres of instruction to their several congregations; and the residence of the clergy, in their respective benefices, has always been attended with many advantages.[b]

One thing, however, ought not to be omitted, viz. that their ecclesiastical function did not prevent them from serving the state in times of danger. They well knew, that every member of a community should be ready to defend it; and therefore, as they were officially the first in the religious assemblies, so they were sometimes also the first in the field. Thus, Jehoiada, when he came to the coronation of David, brought with him three thousand seven hundred of the Aaronites; and Zadok, a young man, mighty in valour, brought at the same time twenty-two of his brethren who were captains.[c] Benaiah, the son of Jehoiada, the priest, had his name among David's three worthies.[d] And in Immer's course of the priesthood after the captivity, are mentioned one hundred and twenty-eight mighty men of valour.[e] Such a conduct in those who served at the altar, was perfectly consistent with their relation to that Being who conde-

[a] Ezek. xliv. 23; Mal. ii. 7.

[b] Lightfoot's Harm. of the Four Evang. Luke iv. 15, sect. viii. and Chorograph. Cent. of the Land of Israel, ch. xcvii.

[c] 1 Chron. xii. 27, 28. [d] 1 Chron. xi. 22—25; xxvii. 5, 6.

[e] Neh. xi. 14.

scended to be styled the King of Israel; and under whom, even when they had kings, every king was only a viceroy. Thus they had the best opportunity of showing, that religion was the friend of liberty; that patriotism and piety should always run in the same channel; and that love to God, and love to their country, should ever animate the tribes of Israel. What, indeed, could be more encouraging, at the head of an army advancing to battle, than the priests blowing the silver trumpets,[a] and one of the servants of God addressing them, as commanded in Deut. xx. 1—4? "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, who brought thee out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint: fear not, and do not tremble: neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Accordingly, Nehemiah, a priest by birth, and a civil ruler of those who returned from Babylon, made use of the motives which a patriot and a saint would naturally urge against the enemies of his country:[b] "Be not ye afraid of them. Remember the Lord, who is great and terrible; and fight for your brethren, your sons, and your daughters, your wives, and your houses."

[a] Numb. x. 9. [b] Ch. iv. 14.

The *subsistence of the priesthood* was derived from the following sources.—In the first place, they had thirteen cities assigned them, in the tribes of Judah, Simeon, and Benjamin,[a] to be near the Temple, with a certain quantity of ground on every side. That quantity is defined in Numb. xxxv. 4, to reach from the city, on every side, to the distance of a thousand cubits; and yet they were enjoined in verse 5, to measure from each side of the city two thousand cubits; a difference which has occasioned some difficulty among commentators. For if these two sums mean, that three thousand cubits were to be set off on each side of the Levitical city, as Maimonides supposes, they would evidently include far too much; since they would extend 1824 yards, (at 21·888 inches to the cubit,) or one English mile, and 64 yards on each side of the city, besides the ground allowed for burial.[b] The most natural solution, therefore, seems to be a thousand cubits in length, by a thousand cubits in breadth, hence called two thousand cubits; since a single line on either side could not define space, without a boundary at either end. Adopting, then, this as the most natural explanation, we shall find, that a thousand cubits of 21·888 inches each, multiplied into itself, and divided by the usual divisors, will give seventy-six English acres, one rood, twenty poles, and eighty square feet, as the quantity of ground on each side of the city; or three hundred and five acres, two roods, and one pole around the whole; making thus the whole portion of land that was allotted to the thirteen cities of

[a] Josh. xxi. 4, 13—19; 1 Chron. vi. 54—60.

[b] Tractat. de Intermissione et Anno Jubilæo, cap. xiii.

the priesthood, to amount to three thousand nine hundred and seventy-one English acres, two roods, thirteen poles.[a] Such was their legal appointment for gardens, vineyards, and pasture for their cattle; besides a certain portion beyond that, which Maimonides says they had for burial. And these cities, with their suburbs, were, to use the language of modern times, the *manses* and *glebes* of the Jewish clergy.

Their stipends were as follow:—1st, The portions of the sacrifices which were reserved from the altar; namely, the whole of the meat offerings, except the handful of them that was burnt;[b] the skins of all the burnt offerings which were offered by individuals;[c] the right shoulders that were heaved;[d] the breasts that were waved;[e] the cheeks and the maw of all the sacrifices that any of the Jews offered;[f] and the sodden shoulder of the Nazarite's peace offering.[g] All the families of the priests of the course that was in attendance, ate of these: namely, their wives, children, servants bought with money, and daughters, who, after being married, had either been divorced or become widows, provided they had no children. But neither strangers, nor hired servants might taste of them: and if any person did so unwittingly, he

[a] The Mishna explains the thousand cubits of the suburbs allocated to the priests; and refers the two thousand cubits to the length of a sabbath day's journey. Tractat. de Uxore Adulterii Suspecta, cap. v. sect. 3.

[b] Lev. ii. 3—16; v. 13; vi. 14—18. Ezek. xliv. 29.

[c] Lev. vii. 8. Among the heathens, the skins and feet of the sacrifices belonged to the priests. Potter's Antiquities, vol. i. book ii. chap. 3.

[d] Lev. vii. 32, 33.

[e] Lev. vii. 34; x. 12—15.

[f] Deut. xviii. 3.

[g] Num. vi. 19, 20.

had to restore it, with a fifth part more to the priesthood.[a]

2dly, The first-fruits of the oil, wine, wheat, barley, and, in general, of every kind of crop,[b] were given to the priests. These, by the rabbis, were fixed at the fortieth, and not below the sixtieth, of the whole crop.[c] The reason for fixing on the sixtieth part, as the minimum, was founded on Ezekiel xlv. 13, where it is said, that the offering which they should offer, was the sixth part of an ephah out of an homer, or the sixtieth part of the whole; because an homer contained ten ephahs. Hence they took that distinction as the ground of their offerings. Some, they said, gave the fortieth of their increase, which, being the greatest quantity given in this kind of oblations, they termed "the oblation of a good eye:" others, who were not so liberal, gave the fiftieth part; these they termed "the oblation of a middle eye:" and others, whom they reputed sordid, by giving only the sixtieth part, they termed "the oblation of an evil eye." So that the payment of them was bounded, by the tradition of the elders, between the sixtieth and fortieth part. But the Pharisees, that they might be holy above others, made their bounds between the fiftieth and the thirtieth part. Hence he was reputed sordid among them who paid the fiftieth part; and none was accounted liberal who did not pay the thirtieth.[d] The time of delivering the first-fruits to the

[a] Lev. xxii. 10—16.

[b] Num. xviii. 12, 13; Deut. xviii. 4; Ezek. xliv. 30.

[c] Calmet's Dict. art. First-fruits; and Lightfoot's Heb. and Talm. Exer. on Matth. vi. 23.

[d] Mishna, Tractat. de Primitiis, cap. iv. sect. 3. Godwin's Moses and Aaron, book vi. chap. 2.

priests, was between the third and seventh months, because harvest was finished in, or before, the third month, but the vintage not till the seventh month. Accordingly, we are told in 2 Chron. xxxi. 5—7, that "the children of Israel brought the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field, and laid them up in heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month."

3dly, Every thing devoted to the Lord was the property of the priesthood. It depended, indeed, on the will of the people; but throughout all Judea it must have been considerable.[a] The following was the manner in which these vows were redeemed.—When a male or female, of the human species, was devoted to the Lord, the estimation for a male, between a month old and five years, was five shekels; and a female of the same age, three shekels. Between five years old and twenty, the male was valued at twenty shekels, and the female at ten shekels. Between the years of twenty and sixty, a male was fifty shekels, and a female thirty shekels. And from sixty years old and upward, the male was fifteen shekels, and the female ten shekels.[b] But if those who vowed were poor, the priest had the power of lowering these rates.[c] Beasts accounted *clean*, when vowed to the Lord, could not be exchanged, even for those which were better; and if they were exchanged, both the devoted and the exchanged became the Lord's.[d]

[a] Num. xviii. 14. [b] Levit. xxvii. 1—7. [c] Ibid. xxvii. 8.
[d] Ibid. xxvii. 9, 10.

Beasts accounted *unclean*, when devoted, were valued by the priest, and either redeemed by the owner, with a fifth part more than the valuation, or sold to any, who chose to buy them at the valuation.[a] Houses that were vowed to the Lord were valued by the priest, and either redeemed by the proprietor, by giving a fifth part more than the valuation, or considered the property of the priesthood.[b] And as for those who vowed a part of the family inheritance, the estimation of the priest was fixed at fifty shekels for an homer of all the barley seed required for sowing the land;[c] taking that as the maximum between jubilee and jubilee; but less in proportion to the number of years that had elapsed between these two periods. And if the proprietor wished to redeem his vow, he added a fifth part to the priest's estimation:[d] but if it was either not redeemed at the above price, or was sold to another, it became, at the jubilee, the property of the priesthood.[e] And when any person vowed land that had been purchased from another, but returnable to the proprietor at the year of jubilee, the priest had to value it, and the intermediate proprietor to pay according to his valuation, but not to add a fifth, because he was not the perpetual proprietor.[f]

4thly, The firstlings of cattle, or the first calf, lamb, kid, &c. which every cow, ewe, or goat brought forth,[g] were given to the priests, on ac-

[a] Levit. xxvii. 11, 12, 13, 27. [b] Ibid. xxvii. 14, 15.

[c] Mishna, Tractat. de Rerum Votarum Æstimationibus, cap. iii. sect. 2.

[d] Ibid. Tractat. de Sacrificiorum Commutatione.

[e] Levit. xxvii. 16—21. [f] Ibid. xxvii. 22, 23, 24.

[g] Num. xviii. 15, 17, 18; Deut. xv. 19.

count of their having been preserved when those of the Egyptians were destroyed.[a] These must have been a fruitful source of support. They could not be redeemed with money; when eight days old they were delivered in kind:[b] the blood and fat were offered to Jehovah, and the carcasses were the priests'.[c] Asses, as being improper for food, were redeemed by a lamb, or else slain.[d] And all the firstlings of unclean beasts were redeemed, and the money given to the priests.[e]

5thly, The first fleece of all the sheep[f] was the priests'; which, in a pastoral country, must have produced much.

6thly, They received, also, the price which was paid for the redemption of the first-born of man, on account of their having been preserved when the first-born of the Egyptians were destroyed;[g] every male child, therefore, that arrived at a month old, was redeemed with five shekels,[h] or about 12*s.* 6*d.* of our money. And how much that would amount to, may be ascertained from Num. iii. 43, where the first-born males of all Israel, from a month old and upward, are stated at 22,273. But these were the first-born of a whole generation; divide them, therefore, by thirty-three, the commonly assigned length of a generation, and you have six hundred and seventy-three as the average of the first-born males for one year, which, at five shekels each, make 421*l.* 17*s.* 6*d.* Calmet tells us,[i] that the ce-

[a] Num. viii. 17. [b] Exod. xxii. 30.
[c] Num. xviii. 17. [d] Exod. xiii. 13; xxxiv. 20.
[e] Lev. xxvii. 27. Mishna, Tractat. de Sacrificiorum Commutatione.
[f] Deut. xviii. 4. [g] Num. viii. 17. [h] Ibid. xviii. 16.
[i] Art. First-born.

remony of redemption among the modern Jews is as follows :—If the first-born be a girl, there is no redemption, let the children afterwards be ever so many; but if a boy, then, when he is thirty days old, a descendant of Aaron is sent for, who is most agreeable to the father, and the company being met, the father brings gold or silver in a cup or basin, to the value of five shekels at least. Then the child is put into the priest's hands, who asks the mother aloud, whether the boy be hers? And if she had any other male, or female, or untimely birth? To all of which, when satisfactory answers are given, the priest declares that the child, as first-born, belongs to him, but that he is willing to restore him to his lawful parent, on receiving the money which the law enjoins. The money in the cup is accordingly delivered, being more or less, according to the ability of the parent, and the day is concluded with rejoicing. But if the father or mother be of the family of Aaron, they do not redeem their first-born. Buxtorff[a] adds several other circumstances to those of Calmet; for their usages are different in different countries.

7thly, The tenth of the tithes, which the Levites collected as their right, throughout the tribes, was devoted as a heave offering to Jehovah; and, like all the other heave offerings, belonged to the priests.[b] What the value of the tenth of the whole tithes of Israel might be, it is impossible to say: but, in a district of two hundred miles long, by above one hundred broad, taking in both the sides of Jordan, it could not be trifling.

[a] Synag. Juda. cap. 6. [b] Num. xviii. 26—31.

8thly, The Jewish Priesthood received the fifth part that was added to every estimation of trespass in the things of the Lord.[a]

Lastly, The fruit of all trees which were planted, was unclean for the first three years; but, in the fourth year, it was the Lord's; and, consequently, the property of the priesthood.[b]

Such were the funds allotted to the priests; and if the consideration of their amount should create a suspicion, that part of them was intended for the use of the Temple, it may be remarked, that the half shekel, which was enjoined in Exod. xxx. 11—16, to be paid by every male, of twenty years old and upwards, for the service of the sanctuary, when they were numbered, and whose value and application at that time are particularly mentioned in Exod. xxxviii. 25—28, became afterwards a yearly tax, and was regularly collected by the proper persons, before and at the feast of the passover. Now, what would have been the use of these half shekels, if the ordinary expenses had been defrayed out of the funds appropriated to the priesthood? Must it not be obvious to every one, that so large a sum, rigidly exacted, was fully equal to the annual ordinary expenses? Nor are we to suppose that these half shekels were confined to Judea, for they were paid by every proselyte;[c] and, in Josephus,[d] we have the decrees of Augustus to the Roman empire; of Agrippa to the Ephesians and people of Cyrene; of Flaccus, the proconsul, to the Sardinians; and of Antonius, the proconsul, to

[a] Lev. v. 15, 16. [b] Ibid. xix. 23, 24. Mishna, Tractat. de Arborum præputiis.

[c] Ps. lxviii. 30. [d] Antiq. xvi. 6.

the Ephesians, forbidding any to prevent the sacred money from being sent to Jerusalem. And we are further told,[a] that the Jews in Babylon, depending on the strength of the cities Neerda and Nisibis, "deposited in them that half shekel, which every one, by the custom of his country, offered to God; as well as the other things they had devoted to him; for they made use of these cities as a treasury, whence, at a proper time, they were transmitted to Jerusalem; and many thousand men," adds Josephus, "undertook the carriage of these donations, out of fear of the ravages of the Parthians, to whom the Babylonians were then subject."

At the festivals, the priests were supplied in the following way:—From those nine parts which remained to the proprietors of farm produce in Judea, after the tithe was paid to the Levites, these proprietors took another tenth part, which was either carried to Jerusalem in kind, or if that were too far, they sent the value of it in money, adding thereto a fifth from the whole;[b] in order, with both, to defray the expense of the public festivals.[c] It is in reference to this that they explain Deut. xiv. 22, 23. "Thou shalt surely tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, and of thy wine, and of thy oil, and of the firstlings of thy herds, and of thy flocks: that thou mayest learn to fear the Lord thy God al-

[a] Antiq. xviii. 9. [b] Lyran. Deut. xxvi. 12.
[c] Godwin's Moses and Aaron, book vi. chap. 3.

ways."[a] Josephus also speaks of these feasts as being made in the Temple, and in the holy city.[b] We may therefore conclude, that the nine preceding articles were the stipends of the Jewish priesthood; and that God intended them to be so liberal, in order to give weight to their instructions, as well as to compensate for their having no lot among the tribes of Israel. Indeed we have positive evidence that, besides the regular collection of the half shekel annually, for the ordinary expenses of the Temple, the morning and evening burnt offerings for the sabbaths, for the new moons, and for the set feasts, were provided, not by the priests, but by the king, in order to keep the stipends entire for their support.[c]

It is but just, however, to own, that when the nation was poor, after their return from the Captivity, and when mutual privations became necessary, the funds of the priesthood were evidently trenched upon, and part of them was applied to the support of the Temple;[d] with the consent, no doubt, of that body, who were as forward as others, to give their aid to the support of religion, when necessity required their example.

I have not been able to learn in what proportions these items of support were divided. But, as the priests were positively precluded from inheritances in land, and yet appear to have been possessed of very different degrees of wealth, it would seem but natural to conclude, that there was some scale of proportions according to which

[a] Calmet, art. Tithes. [b] Antiq. iv. 8.
[c] 2 Chron. xxxi. 3; Ezra vi. 8, 10; vii. 16, 17; Ezek. xlv. 17.
[d] Neh. x. 32—39.

the ranks of the priesthood received their respective shares. Indeed, we have some general mention of this in 2 Chron. xxxi. 15—19, and Neh. xii. 44.

Of their *marriages* we know but little. Like the high priests, they were forbidden to marry widows, or women who had been divorced; but might marry virgins, or the widows of priests;[a] and it was reckoned disgraceful to marry into families either of bad character, or having hereditary diseases.[b]

Concerning their *numbers*, we have very few hints in Scripture. When God made choice of the family of Aaron, a short time after the Israelites came out of Egypt, A. M. 2514, and before Christ 1490, there were only himself and his four sons Nahab and Abihu, Eleazar and Ithamar;[c] the two eldest of whom soon died,[d] and left the priesthood exclusively to the families of Eleazar and Ithamar. We have no further notice of them, as distinct from the rest of the tribe of Levi, for four hundred and forty-three years, or till the time that the Israelites met to make David king, A. M. 2957, and before Christ 1047, when Jehoiada is said to have been the leader of three thousand seven hundred Aaronites; and Zadok, another person mighty in valour, came with twenty-two captains, all his brethren.[e] The next notice we have of them, is a short time after, at the bringing up of the ark from Kirjathjearim, but they are not particularly specified:[f] it is only said

[a] Ezek. xliv. 22.
[b] Lev. xxi. 7.
[c] Exod. xxviii. 1.
[d] Lev. x. 1, 2.
[e] 1 Chron. xii. 27, 28.
[f] 1 Chron. xv. 4, 5.

in what manner some of them were employed on the occasion.[a] It may be remarked, that at that time, and for a great while before, the ark and tabernacle were in separate places; the ark having been formerly at Kirjathjearim, and Obed-edom, and then at Jerusalem, while the tabernacle of the congregation remained at Gibeon. Then, therefore, was the time, when the pious David appointed attendants for each; for Benaiah and Jahaziel were stationed with the ark at Jerusalem,[b] and Zadok and his brethren with the tabernacle at Gibeon.[c] Afterwards, however, he altered that arrangement. For, having purposed to build a temple to Jehovah, and the proposal having been accepted, God gave him, by particular inspiration,[d] a model of the temple and all its service; and, therefore, among other things, he divided the priesthood into twenty-four courses, but without giving us the sum total of the order.[e] We have already seen that the number of those who returned from Babylon, was four thousand two hundred and eighty-nine;[f] some of whom had unfortunately taken strange wives,[g] whom they afterwards divorced; but the whole of them, when Nehemiah came, were so far reformed, that the heads of their families signed the national covenant, of adherence to the true worship of Jehovah;[h] and most of them resided at Jerusalem, where their presence and influence were much needed. We have the number of those who resided at Jerusalem particularly mentioned in Neh. xi. 10—14. They were

[a] Verse 24. [b] 1 Chron. xvi. 6. [c] Ib. xvi. 39, 40.
[d] Ib. xxviii. 11—19. [e] Ib. xxiv. 1. [f] Ezra ii. 36—39.
[g] Ezra x. 19—22. [h] Neh. x. 1—8.

one thousand one hundred and ninety-two; and were a part of the one thousand seven hundred and sixty who are mentioned in 1 Chron. ix. 10—13; the rest being scattered throughout the country.[a] Yet we are not to suppose that the Jews who served in their courses at the Temple in our Saviour's days were so very few. For, in the Hebrew writings, we read of numerous stations of them in different places; and Josephus[b] says, that there were four tribes of priests, and every tribe above five thousand persons. That, therefore, was after our Saviour's death; for Josephus was living at the time that Jerusalem was destroyed by the Romans.

There is one thing still which we ought to notice concerning the priesthood, and that is, the care that was taken to prevent those ministers of the sanctuary from being polluted by any ceremonial defilement; and, consequently, disqualified for public service. In that respect, they were to be holier than other men. For, besides the general caution to avoid the ordinary violations of the Divine law, which were binding on all the Israelites; their own particular defilements are specially mentioned;[c] and their mourning for the dead, and consequent defilement on that account, were confined to the nearest relations,[d] lest the service of God should be interrupted.

The preceding statements contain all that is necessary to be known *at present*, concerning the priesthood. Any other observations which such a religious establishment may suggest, will be notic-

[a] Neh. xi. 20. [b] In his second book against Apion.
[c] Lev. xxii. 1—10. [d] Lev. xxi. 1—3.

ed, when we treat of the other orders who minister-ed at the Temple.

SECT. IV.

The Levites.

The reason why they were chosen; nature of their employment during the Tabernacle. The twenty-four courses during the Temple; three catalogues of these. Their employments while at the Temple, threefold. 1st, As porters and servants through the day. 2d, As guards along with the priests during the night. The man of the Mountain of the House, who? 3d, As musicians. The Temple music, either vocal or instrumental. The instrumental music, three kinds. 1st, Wind instruments, as the trumpet, flute, timbrel, tabret, and organ. 2d, Instruments with strings, as the psaltery and harp. 3d, Those which sounded by concussion, as the cymbals. A particular account of all these. The maximum and minimum of the Temple band. Account of the music during divine service. The psalms sung on the different days of the week. Every psalm divided into three parts: the 24th psalm given as an example. The meaning of Selah, and the number of times it occurs in Scripture. How the Levites were employed at home. The age when they might serve, and could retire from service; the form of their consecration; their distinctive dress. The thirty-five Levitical cities: the Cities of refuge described; the other funds for their support; their numbers.

After having treated of the priests, the next ministers of the Temple that present themselves to our consideration are the *Levites*.

These included the whole tribe of Levi, except the family of Aaron; and they were chosen to the service of the Tabernacle and Temple, in place of the first-born of the males of Israel, who, in Old Testament times, were accounted holy to the Lord.[a] Accordingly, when the numbers of the two were

[a] Num. iii. 12.

taken, and the Levites were found to be considerably fewer than the first-born males of Israel,[a] the excess of the first-born were redeemed at the rate of five shekels, or 12*s.* 6*d.* each, allowing the shekel to be half-a-crown;[b] and the money was given to Aaron and his sons, as a part of their subsistence.[c] At that time, also, as the Levites stood in need of cattle, to depasture the grass in the suburbs of their cities, and afford them the conveniences of milk, butter, cheese, and animal food, so the cattle which they then happened to have were considered at that time as an equivalent for all the firstlings of the cattle that the Israelites then had. And, accordingly, the firstlings were not then brought, as they were afterwards, to the altar, and to the priesthood.[d] Having thus seen their original appointment, let us next consider the nature of their *office*.

Under the Tabernacle, their office was to carry it, and its furniture, from place to place, after they had been packed up by the priests:[e] and each of the families of the Levites had its particular department. Thus the Gershonites carried the Tabernacle, the tent and its covering, the hanging of the door of the Tabernacle, the hanging of the court, the curtain for the door of the court, which was by the Tabernacle, and by the altar round about, and the cords,[f] for which they were allowed two waggons, drawn by two oxen each.[g] The Kohathites carried the ark, the table of the show bread, the candlestick, the two altars of burnt

[a] Num. iii. 43; iii. 22, 28, 34.
[b] Ib. iii. 47.
[c] Ib. iii. 48—51.
[d] Ib. iii. 41.
[e] Ib. iv. 4—15.
[f] Ib. iii. 25, 26; iv. 24—28.
[g] Ib. vii. 7.

offering and incense, the vessels of the sanctuary, the hangings, and all the service thereof,[a] for which they were allowed no waggons, because these were carried on their shoulders.[b] The Merarites carried the boards of the Tabernacle, the bars, pillars, sockets, and vessels thereof, and the pillars of the court round about, and their sockets, and their pins, and their cords,[c] for which they were allowed four waggons, drawn by two oxen each.[d] In this manner they proceeded in all their journeys; and when they settled in a place, and had erected the Tabernacle, the different families pitched themselves around it in the following order:—The Gershonites behind it on the west;[e] the Kohathites on the south;[f] the Merarites on the north;[g] and Aaron and his sons on the east:[h] all of them assisting Aaron and his family in taking care of the Tabernacle when it was pitched,—only they were not allowed to approach the altar.[i]

Such appears to have been the nature of their service while in the wilderness; but when they entered Canaan, it was somewhat altered: for, while part of them attended the Tabernacle and ark, the rest were distributed through the land, in the several cities that were allotted them. These cities are commonly said to be forty-eight; but it was not strictly so, for thirteen of them were the residence of the priests,[k] and only thirty-five the cities of the Levites; the names of which, with the tribes in which they were situated, may be seen by consulting Josh. xxi. 20—42, and 1 Chron. vi. 64—81. It is generally known, also,

[a] Num. iii. 31; iv. 4—15. [b] Ib. vii. 9.
[c] Ib. iii. 36, 37; iv. 31, 32. [d] Ib. vii. 8. [e] Ib. iii. 23.
[f] Ib. iii. 29. [g] Ib. iii. 35. [h] Ib. iii. 38. [i] Ib. xviii. 2—7.
[k] Josh. xxi. 13, 19. 1 Chron. vi. 54—60.

that six of these Aaronical and Levitical cities were styled Cities of Refuge, because they were appointed for those who had unintentionally been guilty of murder.[a] Now, as the unofficiating Levites had a residence in thirty-five of these cities, and possessed a kind of sacred character, it is natural to think that they would employ themselves in something suited to that character. Accordingly, they are thought to have assisted in preparing the minds of the young, for waiting with profit on the public ordinances. In short, while the family of Aaron were the established ministers, they have been considered as the established schoolmasters of the children of Israel.[b]

In the days of David, we find a third alteration taking place in the service of the Levites: for when God accepted his intention of building a temple to his name, he also gave him a draft of that sacred edifice, and of the courses of the Levites who should attend it.[c] While the priests therefore were divided into twenty-four courses, that they might attend the Temple weekly, and only officiate about two weeks in the year, the Levites were divided into twenty-four courses also. In the first Book of Chronicles, we have four times twenty-four courses of Levites mentioned, but their offices are not distinctly stated. The first is in ch. xxiii. 7—23, and stands thus:—

Gershon
- Laadan
  1. Jehiel. 2. Zetham. 3. Joel.
  4. Shelomith. 5. Haziel.
  6. Haran.
- Shimei
  7. Jahath. 8. Zina. 9. Jeush.
  10. Beriah.

[a] Deut. iv. 41—43. Josh. xx. 2—9.

[b] Lightfoot's Harm. of the Four Evang. part i. sect. 7, and part iii. sect. 17.

[c] 1 Chron. xxviii. 12, 13.

Kohath	Amram	Moses	Gershom. 11. Shebuel.
			Eliezer. 12. Rehabiah.
	Izhar		13. Shelomith, the chief.
	Hebron		14. Jeriah. 15. Amariah. 16. Jahaziel. 17. Jekameam.
	Uzziel		18. Micah. 19. Jesiah.
Merari	Mahli		20. Eleazar. 21. Kish.
	Mushi		22. Mahli. 23. Eder. 24. Jeremoth.

It is probable, from the fifth verse, that these were either porters or musicians. Those who examine the passage where they are mentioned, will find Shimei mentioned in the ninth verse: but he is evidently misplaced, for his sons are given in the tenth verse; and the end of the ninth plainly tells us, that the persons mentioned in it were not his sons, but those of Laadan.

We have a second catalogue of Levites, divided into twenty-four courses, in 1 Chron. xxiv. 20—31, as follows:—

Gershon	None.	
Kohath	Amram	1. Shubael. 2. His son Jehdeiah.
		3. Rehabiah. 4. His son Isshiah.
	Izhar	5. Shelomith. 6. His son Jahath.
	Hebron	7. Jeriah. 8. Amariah. 9. Jahaziel. 10. Jekameam.
	Uzziel	11. Micah. 12. His son Shamir.
		13. Isshiah. 14. His son Zechariah.

Merari	Mahli	15. Eleazar. 16. Kish. 17. His son Jerahmeel.
	Mushi	18. Mahli. 19. Eder. 20. Jeremoth.
	Jaaziah	21. Beno. 22. Shoham, 23. Zaccur. 24. Ibri.

In this catalogue we have almost the same names as in the former, only the sons of some of them are also added; and the reason given for it is, that "they likewise cast lots over against their brethren, the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren."[a]

The third catalogue is in 1 Chron. xxv. 1, &c. where the courses are first classed according to their employment of musicians, and then in the order in which they served. Their arrangement according to their employment is as follows:—

1. Asaph.	Zaccur, Joseph, Nethaniah, Azarelah.
2. Jeduthan.	Gedaliah, Zeri, Jeshaiah, Hashabiah, Mattithiah, Jesharelah.[b]
3. Heman.	Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.

[a] 1 Chron. xxiv. 31.

[b] I have added *Jesharelah* to make up the six; because, in the third verse, although he is said to have six sons, five only are mentioned; and in comparing them with the courses, *Jesharelah* is mentioned as one additional.

According to their courses they served as follows:—

1. Joseph; 2. Gedaliah; 3. Zaccur; 4. Izri; 5. Nethaniah; 6. Bukkiah; 7. Jesharelah; 8. Jeshaiah; 9. Mattaniah; 10. Shimei, whom I take to be the same as Uzziel in the above table, because all the names correspond but his; 11. Azareel, or Azarelah; 12. Hashabiah; 13. Shubael, or Shebuel; 14. Mattithiah; 15. Jerimoth; 16. Hananiah; 17. Joshbekashah; 18. Hanani; 19. Mallothi; 20. Eliathah; 21. Hothir: 22. Giddalti; 23. Mahazioth; and, 24. Romamti-ezer.

After the above list of the musicians, we have only one other catalogue, viz. that of the twenty-four courses of porters: it is inserted in 1 Chron. xxvi. 1—12, and stands as follows:—

Kore	Meshelemiah	1. Zechariah. 2. Jediael. 3. Zebadiah. 4. Jathniel. 5. Elam. 6. Jehohanan. 7. Elioenai.
	Obededom	Shemaiah, whose sons were, 8. Othni. 9. Rephael. 10. Obed. 11. Elzabad. 12. Elihu. 13. Semachiah. 14. Jehozabad. 15. Joah. 16. Sacar. 17. Nethaneel. 18. Ammiel. 19. Issachar. 20. Peulthai.
Merari	Hosah	21. Simri. 22. Hilkiah. 23. Tebaliah. 24. Zechariah.

These were the twenty-four courses of porters: their different posts are given in 1 Chron. xxvi. 13—16; and it appears from 1 Chron. xxvi. 17—19, that the guard of Levites for each day was twen-

ty-four. In 1 Chron. ix. 20—34, we have some additional particulars respecting the articles of which they had the charge.

As the business of the Levites under the second Temple was nearly the same as under the first, it is not necessary to discuss it in a separate article; we shall therefore here consider at once, the office of the Levites under both Temples. And first, of their acting as *porters* and *servants* to the priests in the Temple.

In the preceding tables of courses, we have seen that the porters were distinct from the singers; and accordingly, in the Temple service, the one might not intrude on the office of the other; nor either of them on the priesthood.

The office of the porters was threefold:—

1. They opened the doors in the outer wall which led into the Court of the Gentiles, and the east, north, and south doors of the Court of the Women; for the priests opened the west, and all the other doors that led into the Court of Israel. Twenty-four of them attended in these gates through the day, to guard the purity, safety, or peace of the Temple;[a] and they shut them at night.

2. They had the charge of keeping the gilding around the gates bright.

3. Theirs, likewise, was the care of the treasure chambers, at their respective wards, for we find four of the chief porters so appointed in 1 Chron. ix. 26; and their names and articles of trust are given in 1 Chron. xxvi. 20—29; 2 Chron. xxxi. 12—14.

[a] 1 Chron. ix. 22—26.

But besides their acting as porters and servants through the day, we are informed, in the second place, that they acted as *guards* of the Temple, in conjunction with the priests, during the night. These stations were twenty-four in number, and were as follow:—One at the east gate of the outer wall, or the gate Shushan; one at the north gate Thedi; two at the two south gates of Huldah; and one at the north-west gate Coponius. The three other gates on that quarter, of Parbar, and the two Asuppim, although they had porters through the day, had no guards appointed to them in the night, either because the steepness of the ascent without, formed the security, or because they were provided for in some other way. Thus, there were five guards, during the night, round the gates of the outer wall. But, besides these, there were four others, in the four corners of the Court of the Gentiles; so that, round the outer wall, there were no fewer than nine guards. If we approach nearer the Temple, there was one at each of the four corners of the wall that surrounded the Courts of the Women and of Israel; who had their stations without the wall, but within the Sacred Fence. The east, north, and south gates, which led into the Court of the Women, had no guards, probably because they thought them sufficiently defended by the guards already mentioned. But the Courts of Israel and of the Priests being more sacred, a number of guards were stationed around them. Thus the Levites had a nightly station at the east gate Nicanor, which led from the Court of the Women into the Court of Israel: one at the gate of Firstlings, and two at the gate of Kindling, both on the

south side: one immediately behind the Most Holy Place on the west, probably out of respect, for there was no gate in that quarter. And on the north side, there were two at the gate Corban, or Kereben, opposite the porch, and one at the gate Nitsuts, opposite the altar, thereby making eight in all; while the priests had three stations,—viz. one at Bitmuked, on the north-west; one at the gate Nitsuts, on the north-east; and one at the Water Gate on the south-east.[a] Having thus enumerated them, let us see how the account stands:

At five of the gates in the outer wall there were	5
At the four corners of the Court of the Gentiles	4
At the four corners of the wall within the Sacred Fence	4
The Levitical guards round the Court of Israel	8
The priests' guards round the Court of Israel	3
In all	24

Thus the whole guards round the Temple every night were twenty-four; of which twenty-one were Levites and three were priests. And, if the same number of Levites was constantly employed as porters and guards which was appointed by David for the first Temple, they would amount to 4000, which, divided by 24, would give 167 to each course.[b]

[a] Mishna, Tractat. de Mensuris Templ., cap. i. sect. 1.
[b] 1 Chron. xxiii. 5.

But in a matter of such importance as that of defending the Temple, it is natural to think that an overseer would be appointed over these guards, to see that every one did his duty. And, accordingly, we noticed,[a] that the third class of overseers in the Temple was that very person. His common name was "The Man of the Mountain of the House:" and we are told in the Mishna, "that if he found any not standing, he said unto him, 'Peace be unto thee,' having thus a respect to human weakness; but if he found any asleep, he immediately struck him, and sometimes set fire to his garments. So that the guards would say to their next neighbour, 'What noise is yonder in the Court?' and would receive for answer, 'It is the noise of a Levite beaten, and his coat burnt because he slept upon guard.'"[b] Perhaps it was to this that our glorified Redeemer referred when he said, in Rev. xvi. 15, "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Dr. Lowth, in his new translation of Isaiah,[c] supposes, that the hundred and thirty-fourth psalm gives us an example of the manner in which the watchmen of the Temple acted during the night; and that the whole psalm is nothing more than the alternate cry of two different divisions: the first of which addresses the second, reminding them of their duty, and the second answers by a solemn blessing. The address and the answer, he thinks, seem both to be a set form which each division proclaimed, or sung aloud, at stated intervals, to

[a] Part iii. sect. 2. cap. i. sect. 2.

[b] Mishna, Tractat. de Mensuris Templi,

[c] Ch. lxii. 6. Note.

notify the time of the night. The following is his translation and division of the psalm :—

First chorus, "Come on now, bless ye Jehovah; all ye servants of Jehovah, ye that stand in the house of Jehovah in the nights; lift up your hands towards the sanctuary, and bless ye Jehovah." *Second chorus*, "Jehovah, bless thee out of Zion; he that made heaven and earth." Were I to form a conjecture on this psalm, I should differ a little from that learned prelate, and suppose it to be the address of, and response to, the Man of the Mountain of the House, as he went his nightly rounds; or the address and response of the companies when they changed guard.

Having seen how one division of the Levites acted as porters through the day, and another as guards through the night; let us next attend to those whose office it was to act as *musicians*. These we already mentioned in a general way, when speaking of the third catalogue of the courses, as recorded in 1 Chron. xxv. 1, &c.; and it may now be added, that, on grand occasions, when a full band was required, the family of Heman sang in the middle;[a] the family of Asaph on his right hand;[b] and the family of Ethan on his left;[c] the ordinary place of singing, being (as we have already seen) between the Court of Israel and the altar, in the east end of the Court of the Priests. But although the Levites were the appointed ministers of song, we are not to suppose that they exclusively performed at the Temple service. For those of the Israelites who were men of note, and married to any daughters of the priests, might sometimes as-

[a] 1 Chron. vi. 33—38. [b] Ib. vi. 39—43. [c] Ib. vi. 44—47.

cend the desk, and join the department of instrumental music, with the particular instruments on which they excelled; but they were not permitted, on any account, to join in the vocal, that being considered the most solemn part. Perhaps it was this which gave occasion for the observation in 2 Sam. vi. 5, at the bringing up the ark from Kirjathjearim, that "David and all the house of Israel played on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and cymbals."

In the vocal department there might never be fewer than twelve, because that number was particularly mentioned, at their first appointment;[a] but there was no restriction as to any number above it. And although the Levites' children were not permitted, at other times, to enter the Court, yet when their fathers attended, they were allowed to stand between their feet, and join in the psalm. Two reasons are commonly assigned for this conduct: the first from Scripture, because it is mentioned in Ezra iii. 9, that Jeshua, Kadmiel, and Henadad attended with their sons; and the second from the Mishna, where the variety of voices, as sweetening the music, is particularly noticed.[b] Might not a third with as great propriety have been added,—viz. that it was creating a reverence in their young minds, for the service of the sanctuary, and preparing them to act when officially called upon?

Calmet, in his Dictionary, when treating of the Jewish music, remarks, that women, as well as men, were often employed in the vocal department of the

[a] 1 Chron. xxv. 9.

[b] Tractat. de Rerum votarum æstimationibus, cap. ii. sect. 6.

Temple music; and that they were always the daughters of the Levites. His arguments for which are the following:—Heman is said to have had fourteen sons, and three daughters, who sang in the House of the Lord.[a] The ninth psalm is addressed to Benaiah, chief of the band of young women, who sang in the Temple. Ezra, in his enumeration of those, whom he brought back from the Captivity, reckons up two hundred singing men and singing women.[b] The Chaldee paraphrast on Ecclesiastes ii. 8, where Solomon says that he procured singing men and singing women, understands it of singing women for the Temple. And in 1 Chron. xv. 20, it is said in the Hebrew, that Zechariah, Aziel, and Shemiramoth presided over the seventh band of music, which was that of the young women. To which we may add Psalm lxviii. 25, where women are mentioned.

But besides the voice, we frequently hear of instruments in the Old Testament worship. These were of three kinds—wind instruments, instruments with strings, and those which gave their sounds by percussion. The wind instruments were the trumpet, the flute, hautboy or timbrel, the tabor or tabret, and the organ.

With respect to the *trumpet* (שופר shupher), its form is generally known. It was always used by the priests,[c] both on extraordinary occasions[d] and in the daily service,[e] but not along with the music, for it commonly sounded while the music paused. The number of trumpets in the public service of the

[a] 1 Chron. xxv. 5, 6. [b] Ch. ii. 65.
[c] Numb. x. 8. 1 Chron. xv. 24. [d] Numb. x. 10.
[e] 2 Chron. vii. 6; xxix. 26.

Tabernacle and Temple, could never be less than two, founded on Numb. x. 2, nor above one hundred and twenty, because that was the number at the beginning of the Temple service.[a] The place where the priests stood with the trumpets, was different from that of the other musicians; for while the Levites were in their desks, on the east of the altar, the priests were beside the marble table, on the south-west of the altar, yet both of them stood with their faces to the altar. The manner of blowing the trumpets was, first by a long plain blast, then by one with breakings and quaverings, and then by a long plain blast again. The Jews called this way of blowing the trumpets *tekuoe teruoe tekuoe* (תקועה תרועה תקועה),[b] and in their abbreviated way of writing, they used to express it by the three initial letters; thus, תתת. In our language, the blowing of the trumpet is often described by the arbitrary word *taratantara;* but if such a word were to describe the Jewish manner, it should be *tantaratan,* making the flourish in the middle, and the plain notes at either end. Concerning the number of times that the trumpets sounded, the Jews, though apparently at variance, are in reality agreed. For while some say that they never sounded less than twenty-one times in a day, nor more than forty-eight;[c] and others, that they never sounded less than seven times a-day, nor more than sixteen; it is evident that the one class counted every blast by its parts, and the other by its whole. Thus, in

[a] 2 Chron. v. 12.

[b] Mishna, Tractat. de Principio Anni, cap. iv. sect. 9.

[c] Ibid. de Rerum votarum æstimationibus, cap. ii. sect. 3. De Tabernaculis, cap. v. sect. 2.

each blast there were three parts—two plain notes and a flourish: now seven times three are twenty-one, or the minimum; and sixteen times three make forty-eight, or the maximum.

In the Mishna, the particular times of the day are mentioned, when these blasts were given: viz. one at the opening of the gates, (by the priests after daybreak,) three at the morning sacrifice, and three at the evening sacrifice. And, when additional sacrifices were offered, (during the middle of the day,) three more were added. On the eve of the sabbath, they gave two blasts, one to warn the people to desist from working, and one to separate between the holy and the profane. And, on the sabbath, which was in the midst of the feast of tabernacles, there were no fewer than sixteen blasts of the trumpets: viz. one at the opening of the gates, one at the upper gate, one at the lower, one at the filling of the flagon with water, one when it was poured out by the priest on the foundation of the altar, three at the morning sacrifice, three at the evening sacrifice, three for the additional sacrifices, one to warn the people to leave off working, and one to separate between the holy and the profane.[a]

Next to the trumpet was the helil or abub, (אבוב,חליל) meaning *the flute*, or *hautboy*, which our translators frequently render *timbrel*, but improperly; for the *timbrel*, in our language, is a stringed, and not a wind instrument.[b] The Jews, in their Gemara, give us the following account of it:—"Our rabbis have delivered," say they,

[a] Tractat. de Tabernaculis, cap. v. sect. 2.

[b] Exod. xv. 20. Judges xi. 34.

" that there was an *abub* or pipe in the sanctuary. It was smooth, thin, made of reed, and so old as the days of Moses. The king commanded, and they gilded it with gold, but it was not so sweet as before; they took off the gilding, and the sound was as sweet as ever."

With the flute or hautboy, is frequently joined the *teph*, meaning the *tabor or tabret*, (תף): but in place of the tabor or tabret, our translators have rendered it often *the dance*,[a] thus substituting, rather improperly, the effect for the cause; for although, in common life, the tabret might have been employed to encourage dancing,[b] it certainly was not introduced into the Temple service with that design, unless we refer it to the solemn dancing at the nightly rejoicings during the feast of tabernacles. It resembled in form the flute or hautboy, only it had fewer holes, and consequently possessed a more limited range of musical notes.

The *ogeb* or *organ* (עגב) also, is often mentioned in the Old Testament service; but we can hardly imagine that it was like the modern instrument of that name. It seems, from Ezekiel xxxiii. 32, to have been rather a kind of flute, composed of several pipes of unequal thickness and length, joined together, which gave an harmonious sound when they were blown into, by moving them successively under the lower lip.[c] And it is worthy of remark, that, in the additional psalm which we have in the Septuagint, David says of himself when a shepherd, " My hands made the organ" (*Αί*

[a] Exod. xv. 20. Judges xi. 34. Ps. cxlix. 3; cl. 4.

[b] Job. xvii. 6.

[c] Calmet's Dict. art. Music, and Lucretius, lib. iv. ver. 592, 593.

χειρες μου εποιησαν οργανον); which seems to show that these translators understood by οργανον, some kind of pastoral instrument of music, not unlike that described by Virgil, "A pipe formed of seven unequal reeds"—

——Disparibus septem compacta cicutis
Fistula;[a]

which Ovid tells us were joined with wax—

——Disparibus calamis compagine ceræ
Inter se junctis.[b]

Such were the wind instruments that were used in the service of the Temple.—*The instruments with strings* were the psaltery and harp.

The *psaltery, nabla,* or *nebel* (נבל),[c] obtained its name from its resemblance to a bottle or flagon, and began to be used in the time of David; for although we find it frequently mentioned by succeeding writers, it is never spoken of by any before him. Hesychius says it was "a harsh sounding instrument" (δυσηχον), but others highly commend it. Thus Bochart[d] quotes a passage from the Adulterer of Philomen, where, when one says that he is ignorant of the nabla, the answer is given—"Not know the nabla? Then thou knowest nothing that is good" (Ουκ οισθα Ναξλαν; ουδεν ουν οισθ' αγαθον). Josephus's account of it is, that "it had twelve sounds, or musical notes, and was struck or played upon by the fingers" ('Η δε ναξλα, δωδεκα φθογγους εχουσα, τοις δακτυλοις κρουεται."[e]) We learn, likewise, from Ovid, that in the act of playing, it was turned about with both the hands—

Disce etiam *duplici* genialia *nablia palmâ*
Vertere; conveniunt dulcibus illa modis:[f]

[a] Ecl. ii. v. 36. [b] Met. lib. i. lin. 711.
[c] Ps. cl. 3. 2 Chron. xxix. 25. [d] Vol. i. p. 728.
[e] Antiq. vii. 12. [f] De Arte Amandi, lib. iii.

a circumstance which will be fully explained by the following short account of the modern psaltery. Is is in the form of a triangle truncated at top, strung with thirteen wire chords set to unison or octave, and mounted on two bridges on the two sides. It is struck, not with the fingers, as of old, but with a plectrum, or little iron rod, and sometimes with a crooked stick.[a]

The *kenûr* or *harp* (כנור), was somewhat like that in modern use. It had ten strings, and was played upon by David with the hand;[b] but Josephus's account of it is, that it had ten strings, and was played upon or struck with a plectrum, Ἡ μεν κινυρα, δεκα χορδαις εξημμενη, τυπτεται πληκτρῳ.[c] It does not appear, however, to have had always the same number of strings; for Rabbi Judah says, in the Gemara, that "the *harp* of the sanctuary had seven strings; but in the days of the Messias it would have eight: according as it is said, To him that excelleth upon *sheminith*, or upon the eighth string of the world to come." In the first Temple the psalteries and harps were made of the algum trees that came from Ophir.

Such were the wind and stringed instruments in use among the Jews, during the Temple service: but there is one remaining, which comes under neither of these descriptions—I mean the *tseletsel*, or *cymbal*, (צלצל). This, Josephus[d] tells us, was formed of "broad and large plates of brass," (Κυμβαλα τε ην πλατεα και μεγαλα χαλκεα) of a convex form; which, being struck against each other, made a hollow ringing sound. It is commonly used at present in every military band. In the

[a] Encycl. Perthensis, art. Psaltery.

[b] 1 Sam. xvi. 23. [c] Antiq. vii. 12. [d] Ib.

Jerusalem Talmud, we are told of "a cymbal in the sanctuary, made of brass, whose sound was very sweet. It became cracked, and the wise men sent to Alexandria for workmen to mend it, but when mended, it was not so sweet as before; they therefore took off the mending, and allowed it to continue as it was."[a]

Having thus described the several instruments in the musical part of the Temple service; it may now be proper to consider the proportion which they bore to each other.

We have already seen that there could not be fewer than twelve voices, though there might be as many more as they chose; and that there could not be fewer than two trumpets, nor more than one hundred and twenty. We now add, that there could not be fewer than two flutes, hautboys or timbrels, nor more than twelve;[b] the number of tabrets is not mentioned; but of psalteries there could not be fewer than two, nor more than six;[c] of harps not fewer than nine, but as many more as were judged necessary;[d] and there could only be one cymbal for the bass.[e] Thus the least band that could appear, was composed of twelve singers, two trumpeters, two tabrets,[f] two psalteries, nine harps, and one cymbal, making twenty-eight in all. The maximum is not mentioned, but, if the 4000 which were at first appointed

[a] For the other instruments of music among the Jews, see Calmet's Dissertation prefixed to his Commentary on the Psalms.

[b] Mishna, Tractat. de Rerum votarum æstimationibus, cap. ii. sect. 3.

[c] Ibid. cap. ii. sect. 3. [d] Ibid. cap. ii. sect. 5. [e] Ibid. cap. ii. sect. 5.

[f] I speak of the tabrets not from authority, but on the supposition that they would not have less than two, if any at all.

by David, were the proportion of Levites employed afterwards, these divided by 24, would give 167 as the number for one course, and consequently, the greatest number for a common band. On grand occasions, however, several of the courses were probably united. (1 Chron. xxiii. 5.) It will perhaps be said, that in this enumeration I have forgotten the flutes, hautboys or timbrels, but the omission was intentional; for the Talmud tells us that they formed no part of the *constant* worship, but were used only twelve times in the year; namely, at the killing of the first passover (or passover of the first month;) at the killing of the second passover (in the second month;) on the first holiday of the passover week; on the holiday of Pentecost; and on the eight days of the feast of tabernacles.[a] And when these flutes were used, it was not in the desks appointed for the Levites, but before the altar at the time of the offering, and while the Levites on these days were in their desks singing the Hallel.

After this enumeration of the various, instruments of music, it will naturally be expected, that we should give an account of the music itself, during the time of divine service.

In the first place, then, the priests, with the trumpets, on the south-west side of the altar, sounded their תתת, or *tan-tara-tan*, every morning, at the opening of the gates of the Court of Israel, particularly at the opening of the east gate, or gate Nicanor, in order that the Levites might have notice to attend their desks; the stationary men their stations; and those of the inhabitants of

[a] Mishna, Tractat. de Rerum votarum æstimationibus, cap. ii. sect. 3.

Jerusalem might be warned, whom duty or inclination led to the Temple. In short, this was the signal that the daily service was about to begin; and after this, the trumpets sounded not again till the time of the morning sacrifice. Secondly, the vocal and instrumental music, which was conducted by the Levites on their desks, did not begin to sound till the time of the morning sacrifice, [a] or, to speak more particularly, till the time that the drink offering, which was attached to it, was poured out.[b] This is distinctly mentioned in the Mishna, in the following manner. "When the high priest intended to offer the sacrifice, he ascended the rise of the altar with the sagan on his right hand, and when he came to the top of the rise, the first person who was allotted to bring the pieces of the sacrafice, brought him up the head and the feet; the second brought the two shoulders; and the rest of them the other parts in their order, till the whole was brought. These the high priest disposed properly on the fire; and when he went about the altar, as usual, to sprinkle the blood, he began at the south-east corner, whence he proceeded to the north-east and north-west, ending at the south-west (for the reason already given when describing the altar.) Then came the time of the drink offering; when, having given him the wine of which it consisted, the sagan, who stood beside the horn of the altar, observed the time of his pouring it out, and, with a napkin, gave the signal for the music to begin. The reason of their being so long was, that the perfect sacrifice might be before God, and that silence suited best so solemn

[a] Exod. xxix. 38—42. [b] Ecclus. l. 15—19.

a duty; but that while the sacrifice was burning, it was proper that praise should ascend with it."[a] It would appear, however, that in the reign of Hezekiah, the music played during the whole time that the daily burnt offering was burning.[b]

The psalms which were sung on that occasion were the following:

On the first day of the week, or our Sabbath, they sang the twenty-fourth psalm, because, on the first day of the creation week, God possessed the world as chief, and gave a delegated possession of it to our first parents. On the second day of the week, or our Monday, they sang the forty-eighth psalm; for on the second day of creation, the Lord divided the waters and reigned over them. On the third day of the week, or our Tuesday, they sang the eighty-second psalm; because on that day the earth appeared, on which are judging and judges, and by his wisdom he established the world. On the fourth day of the week, or our Wednesday, they sang the ninety-fourth psalm; because on the fourth day of creation, he made the sun, moon, and stars, and will be avenged on those who worship them. On the fifth day of the week, or our Thursday, they sang the eighty-first psalm; because of the variety of creatures that were made on the fifth day of the creation to praise his name. On the sixth day of the week, or our Friday, they sang the ninety-third psalm; because, on the sixth day of creation the Lord finished his works by making man, who understands the glory of the Creator. And on the

[a] Tractat. de Sacrificio Jugi, cap. vii. sect. 3.
[b] 2 Chron. xxix. 27, 28.

seventh day of the week, or our Saturday, and their Sabbath, they sang the ninety-second psalm, which is entitled a psalm or song for the Sabbath day.[a]

Such were the psalms that were usually sung, and such their reasons for singing them. It is observable, that the above reasons assigned by the Mishna are far less spiritual than the psalms themselves would naturally suggest to a pious mind; but they were written, when piety was on the decline, and when the form had supplanted the power of godliness. They do not, however, prevent us from thinking that the spiritual-minded Jews would adapt them to themselves, in a spiritual manner: for even in times of the greatest indifference, the Lord has always had a seed to serve him.

As none of the other psalms are mentioned, it is probable that they were either added occasionally to the ordinary psalms, or were sung during the middle of the day, when the voluntary or commanded sacrifices were offered by individuals.

With respect to their manner of singing the psalms—they always divided them into three parts, making pauses between the parts; the intention of which was, to give time for the trumpets to sound their ordinary blast, and to allow the people time to worship. Thus did they act both at the morning and evening sacrifice, so that the Levites sang six portions of music, and the priests sounded with the trumpet seven times; or, if we count every time they sounded as three, then they would sound twenty-one times; namely, thrice at the opening

[a] Mishna, Tractat. de Sacrificio Jugi, cap. vii. sect. 4.

of the gates, nine times during the morning service, and nine during the evening. On the eve of the Sabbath, the trumpets sounded two times more than on other days, viz. once to warn the people to desist from working, and once to distinguish between the common and sacred day, which had then commenced.[a] But as the Sabbath was holier than other days, so there was an additional sacrifice appointed for that day, besides the ordinary daily sacrifice:[b] and, during the time of its being offered, the Levites sang in the morning that song of Moses, which is recorded in the thirty-second chapter of Deuteronomy; and in the evening, that mentioned in the fifteenth chapter of Exodus, except, that they did not sing them all at once, but divided them into six parts, and then finished them every sixth Sabbath. Lightfoot tells us, that the part for each day was divided by the Levites into three subdivisions, like the several psalms for the other days, to allow the trumpets to sound the usual blast, and give the people time to worship. Thus, as there was a double sacrifice on the morning and evening of the Sabbath, so there were a double psalm, and double time given to the people, to join in the public worship of God. Perhaps it was that to which reference is made in Rev. xv. 3, when the saints are said "to sing the song of Moses, the servant of God;" for they had reached the land of everlasting sabbath, or rest; had obtained the victory over their numerous foes; and had the harps of God in their hands.

The ancient Jews were not acquainted with

[a] Mishna, Tractat. de Tabernaculis, cap. v. sect. 2.
[b] Num. xxviii. 9, 10.

what is now called harmony, or the carrying on of different parts of tenor, treble, contra, and bass at the same time, by different classes of performers; for it was invented by Guido Aretin, a monk of Arezzo, in Italy, about the year of our Lord 1022. On the contrary, it appears from the Scriptures in general, and the apocryphal book of Ecclesiasticus l. 18, in particular, that their whole sacred music consisted of melodies, or a number of voices and instruments, carrying on the tenor at the same time; unless we make the addition of the cymbal a species of harmony. Yet, although they do not appear to have carried on the service, according to the modern idea of harmony, they were perfectly acquainted with the effect that is produced by the band sometimes singing in divisions,[a] and sometimes united. Thus Philo[b] says of the Essenes, that the night after their festivals was spent "in singing hymns, in all sorts of metre and music, to the praise of God, sometimes alternately in parts, and sometimes in a chorus altogether."[c] Were this idea pursued through the whole of the psalms, it would certainly give them additional beauty; but I shall content myself here with giving the twenty-fourth, or that which was sung by them every first day of the week, by way of specimen.

It has been already stated, that the psalm for every day of the week was commonly divided into three parts: let us suppose that, therefore, to have been the case with the psalm before us. The

[a] Ezra iii. 11. [b] De Vita Contemplativa.

[c] That alternate or responsive singing was in use among the ancient Greeks, is evident from Homer's making the Muses sing in that manner. (Iliad, i. 604.)

whole band probably sang the first and second verses:—"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Then began the first stated pause; when the trumpets sounded, and after they had done, the people worshipped. We are not told how long that interval lasted; but when it was finished, the second division of the psalm began, by the one half of the band asking, as in the third verse, "Who shall ascend into the hill of the Lord? And who shall stand in his holy place?" And the other half answering, as in verses 4, 5, 6, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob." Upon which the last mentioned half, or more probably the whole band, added the word "Selah," (סלה) or "Praise ye the Lord;" (יה) when the second division of the psalm ended, and the second stated pause began, to give time to the trumpets to sound, and the people to worship. The following verses, to the end of the psalm, formed the third division, and seem to have been conducted thus:—The one half of the band sang the ascription of praise to Jehovah, in verse 7, "Lift up your heads, O ye gates, (meaning the gates of the Temple, which were straight before them, and an emblem of the gates of their hearts,) and be ye lifted up, ye everlasting doors, and the King of glory shall come in." The other half asked, as in the begin-

ning of verse 8, "Who is this King of glory?" The first half answered, as in verses 8, 9, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." Upon which the second half of the band asked again, as in verse 10, "Who is this King of glory?" And the first half repeated, "The Lord of hosts, he is the King of glory." When the anthem of praise concluded with the whole band uniting and singing in grand chorus, "Selah."

Let us notice here, before leaving the subject, that the word *Selah* was probably fixed at some of these pauses, or places where the band called upon the worshippers to praise God. It occurs seventy-one times in the Psalms, and thrice in the third chapter of Habakkuk, which are all the times it is found in the Bible. Those in the Psalms may be arranged thus:—It occurs only *once* in Psalms vii. xx. xxi. xliv. xlvii. xlviii. l. liv. lx. lxi. lxxv. lxxxi. lxxxii. lxxxiii. lxxxv. cxliii.; *twice* in Psalms iv. ix. xxiv. xxxix. xlix. lii. lv. lvii. lix. lxii. lxvii. lxxvi. lxxxiv. lxxxvii. lxxxviii.; *thrice* in Psalms iii. xxxii. xlvi. lxvi. lxviii. lxxvii. cxl.; and *four times* in Psalm lxxxix.

But, while a part of the Levites were attending the Temple as porters, guards, and musicians, we are not to suppose that the rest of the tribe were inactive at home. For it was formerly stated, that they were useful, during the tabernacle service, as the instructors of youth; and we may now observe, that in the times of the Temple they some-

times instructed both the old and the young;[a] assisted the priests, on extraordinary occasions, in killing the sacrifices, without, however, intermeddling with the blood;[b] and when the Temple was neglected and polluted, during the reigns of idolatrous kings, while the priests cleansed the Holy Place and the porch, they cleansed the court and other parts of the building, carrying the whole to the brook Kidron.[c] They seem also to have had some share in the solemn act of blessing the people, at the conclusion of the public service;[d] to have joined with the priests in the general distribution of the funds, for maintaining the sacerdotal order, throughout the several cities allotted to them;[e] to have copied the law for the benefit of their countrymen, and even sometimes to have had schools for explaining it; to have acted in the situation of officers and judges;[f] and to have given their proportion of defence to the state.[g] Indeed, of the twelve captains whom David appointed for the twelve months, it is worthy of notice, that those over the fifth, eighth, and tenth months, were from among the Levites;[h] and that the Levites, as a distinct body of military men, had a captain of their own.[i] Nay, at the coronation of that monarch, among the bands mentioned as ready armed for war, who were resolved to turn the kingdom from the family of Saul to David, we

[a] 2 Chron. xvii. 8, 9; xxx. 22; xxxv. 3. Neh. viii. 7, 8.
[b] 2 Chron. xxix. 34; xxx. 16, 17; xxxv. 11.
[c] Ib. xxix. 5—7; 16—19. [d] Ib. xxx. 27. [e] Ib. xxxi. 15—19.
[f] 1 Chron. xxiii. 4; xxvi. 29. 2 Chron. xix. 8—11.
[g] 1 Chron. xxvi. 30—32. [h] Ib. xxvii. 8, 11, 13.
[i] Ib. xxvii. 17.

find of the children of Levi, four thousand six hundred, besides three thousand seven hundred and twenty-two of the priests, or Aaronites.[a]

We are next to inquire, at what *age* the Levites obtained the liberty of entering on their functions. It is represented differently in Scripture. For in Num. iv. 3, thirty years is the time specified; in Num. viii. 24, 25, twenty-five is mentioned; and in 1 Chron. xxiii. 24, 27, and Ezra iii. 8, twenty years are fixed upon. The reason of which difference is, that, from twenty-five to thirty, they were in the state of probationers, doing some things, but not permitted to do others; for they might attend at the tabernacle, but could not carry the ark.[b] At thirty they became qualified for every part of the service allotted them under the tabernacle. But when the Temple was built, and bodily strength was not so much needed, the age was then reduced to twenty.

Such was the age at which the Levites entered on their office; and, till they arrived at fifty,[c] they were liable to be called upon, but after fifty they were allowed to retire. Yet that did not mean that they were prevented from attending, if they chose. For persons above the age might appear in their places, both in the tabernacle and in the Temple; only they were not allowed, from motives of humanity, to carry any part of the burdens, when the tabernacle and ark were in the act of removing.[d]

The *consecration of the Levites* to their sacred office is particularly mentioned in Num. viii.

[a] 1 Chron. xii. 26—28.
[b] Aben-Ezra on Num. viii.
[c] Num. iv. 3; viii. 25.
[d] Num. viii. 25, 26.

6—22; where we are informed that, after being sprinkled with water, having their bodies shaved, and their clothes washed, they took two young bullocks, with the necessary appendages, and gave them to Aaron, to be offered, the one for a sin offering, and the other for a burnt offering. In later times, when any of them came of age, it was sufficient to prove that they belonged to that body, and to offer, it may be, some trifling sacrifice.

I do not find that the Levites, when at home, had any distinctive *dress*, to make them known to their countrymen; nor have I been able to ascertain positively what their dress consisted of, when on duty at the Temple. But it is probable that they had something particular, suited to their offices of porters and musicians; and even when at home, some little discrimination to distinguish them as invested with a sacred character. For Josephus[a] says, that in the reign of Agrippa, or about the year of our Lord 62, which was only eight years before the destruction of the Temple by the Romans, the Levites requested permission from that prince to wear a linen tunic, like the priests, which was granted. But that innovation was displeasing to the priests, and Josephus remarks, that the ancient customs of the country were never departed from with impunity; thereby intimating two things—1st, That the dress of the priests and Levites was different; and, 2d, That he looked upon the spirit of innovation in religion, as one of the causes why God gave them into the power of the Romans.

We have already seen the different funds of

[a] Antiquities, xx. 9.

support allotted to the priests: let us now attend to the *subsistence of the Levites.* It was of two kinds.

First, They had thirty-five cities out of the forty-eight that were devoted to the whole tribe of Levi;[a] thirteen of them being given, as we have already seen, to the family of Aaron, or the priesthood. These cities of the Levites were scattered throughout the different tribes, as centres of instruction; Kohath having ten, in the tribes of Ephraim, Dan, and the half tribe of Manasseh, on the west of Jordan; Gershon, thirteen, in the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh on the east of Jordan; and Merari, twelve, in the tribes of Reuben, Gad, and Zebulun. They had a thousand square cubits attached to each side of them; equal to three hundred and five English acres, two roods, and one pole for every city, to serve for gardens, vineyards, and pasture. Consequently, around all the thirty-five cities that belonged to the Levites, there were ten thousand six hundred and ninety-two English acres, two roods, and thirty-five poles: which, supposing the Levites to have been thirty-eight thousand, as they were in the days of Solomon,[b] gave only one rood and five poles to each man; but it is probable that several of these went to one household.

The uses of the forty-eight cities that were given to the tribe of Levi in general, were twofold; viz. to be cities of residence for the priests and Levites, and cities of refuge to those who had killed a man unwittingly. That is to say, forty-two of them

[a] Josh. xxi. 1—42. 1 Chron. vi. 54—81. [b] 1 Chron. xxiii. 3.

were cities of residence, and the other six were both for residence and refuge. Maimonides, indeed, advances a different opinion; for he says that all the forty-eight cities were cities of refuge; and that the only difference between them was, that the six cities, appointed by law, were obliged to receive and lodge gratis, all who fled to them. Be that however as it may, those cities which were publicly destined for refuge, were obliged to be provided with the following facilities.—They were to be of easy access; to have good roads leading to them, and good bridges on these roads. The width of the roads was to be at least thirty-two cubits: for the Rabbis decreed, that a private road should be four cubits; a road from city to city, or the side roads through the districts, eight cubits; a public road, sixteen cubits; and the roads to the cities of refuge, thirty-two cubits. But the roads to sepulchres, and the king's road, had no specified width, for the company at a funeral might not be divided; and the king, in his journeying, might break down hedges if he pleased. [a]

At all the cross roads, in the way to the cities of refuge, signposts were erected, with the words מקלט מקלט *Mekeleth, Mekeleth,* "Refuge, Refuge," painted on them; and every year, on the 15th of Adar, answering to the beginning of our March, the magistrates presiding in them inspected the roads, to see that they were in good condition. They had all to be well supplied with provisions: no weapons of war were allowed to be made in them, lest the relations of the deceased might pur-

[a] Lightfoot's Chorograph. Decad. prefixed to Mark, ch. viii. sect. 7.

chase arms to gratify their revenge: and it was necessary, that whoever took refuge there, should understand a trade or profession, that they might not be chargeable. Maimonides adds, that on the arrival of a manslayer, the magistrates of the city sent some prudent persons to meet the pursuers, and advise them to peace, till the law had time to take its course; in conformity with Num. xxxv. 12. For if the case was murder,[a] the guilty person was instantly slain: but if only manslaughter, he was bound to remain within the city till the death of the high priest, and might not return to his home sooner, unless at his peril.[b] Accordingly, we are told, that the mother of the high priest for the time being, was wont to support and clothe the culprits, in the latter periods of the Jewish history, that they might not pray for the death of her son.[c]

We do not read that the Jews accepted of a certain sum of money as the price of blood, but it was not unusual among the Greeks, in the days of Homer. Thus Pope, in his note on Iliad ix. 746, tells us, it was the custom for the murderer to go into banishment for a year; but if the relations of the person murdered were willing to commute for the payment of a certain fine, the criminal might instantly return home. The same thing is noticed by him when describing the shield of Achilles.[d] Sir John Malcolm mentions a similar practice in Persia,[e] and Lady Mary W. Montagu at Constantinople.[f]

[a] Num. xxxv. 16—24. Deut. xix. 1—13.

[b] Numb. xxxv. 25—28. Josh. xx. 6.

[c] Mishna, Tractat. de Pœnis, cap. ii. sect. 4—8. Leusden's Philol. Hebræo-mixtus, Dissert. 48. Montesquieu, Spirit of Laws, book xxv. ch. 3.

[d] Iliad, xviii. 579.

[e] History of Persia, chap. xxiii.

[f] Letter 42.

The following extract from the Talmud[a] will show the exact situation of those cities which were *strictly* cities of refuge. "The rabbis deliver this: Moses separated three cities of refuge beyond Jordan;[b] and Joshua separated three opposite to them in the land of Canaan;[c] and these were placed one by another, as two rows of vines in a vineyard. Hebron in Judea, against Bezer in the wilderness; Shechem in Mount Ephraim, against Ramoth in Gilead; Kadesh in Mount Naphthali, against Golan in Bashan. And these three were so equally disposed on either side Jordan, that they divided the length of the land into four equal parts. For in the land of Judea, there was an equal space between the southern boundary and Hebron; between Hebron and Shechem; between Shechem and Kadesh; and between Kadesh and the northern extremity." And the same might be said of the three cities on the east of Jordan. They were equidistant from the extremities of the land and from each other; in conformity with the injunctions in Deut. xix. 3—10.[d]

Besides the thirty-five cities, which were thus given to the Levites for their residence, they had also, for their subsistence, nine-tenths of all the titheable productions of the eleven tribes, after the priests had received the first-fruits:[e] because no portion of the land of Israel was assigned to them in the division.[f] But it becomes us to inquire more particularly in what these tithes consisted.

[a] Maccoth. fol. ix. 2. [b] Num. xxxv. 6; Deut. xix. 2.
[c] Josh. xx. 7, 8.
[d] Calmet's Dictionary. Lightfoot's Chorographical Century, 50; and Godwyn's Moses and Aaron, book ii. chap. 5.
[e] Num. xviii. 21—24; Deut. xiv. 28, 29. [f] Josh. xiii. 33.

Let it be observed, then, that the yearly increase of Judea was either of fruits of trees, fruits of the land, or of cattle: of all which they paid tithes, even to mint, anise, and cummin.[a]

The tithes of the fruits of trees, and of land, were twofold, and paid in the following manner:— When the harvest was cut down, and gathered in, the husbandman first laid aside his great *therumè*, or heave-offering for the *priests*, which we have already described in part iii. sect. 3: otherwise called the first-fruits of the thrashing floor. And then, out of the remainder, he paid a tenth part to the *Levites*, which was termed "the first tithe,"[b] It was always paid in kind, and does not seem to have been carried up to Jerusalem, but to have been given to the Levites, in their several cities.[c] Yet the Levites had a right only to nine-tenths of it; for they were ordered to give the other tenth to their brethren the priests, as mentioned when treating of the funds of support for the priesthood, in part iii. sect. 3. It was called *the tithe of the tithes*,[d] and *the tithe of the holy things*:[e] and was enjoined to be brought up by the Levites, to the house of God at Jerusalem,[f] as the right of the priesthood.

This tithe being paid, the husbandman drew out of that which remained a second tithe,[g] which he might either pay in kind, or commute with money, by adding a fifth part to its esteemed value. So

[a] Matth. xxiii. 23.

[b] Tobit i. 7. In the Mishna, there is a treatise entitled De Decimis, where these are treated of in all their varieties.

[c] Neh. x. 37. [d] Ib. x. 38. [e] 2 Chron. xxxi. 6.

[f] Neh. x. 38. Lightfoot's Heb. and Talm. Exer. on Matth. xxiii. 23.

[g] Mishna, Tractat. de Decimis Secundis.

that what, in kind, was ten in the hundred, became, when commuted, twelve in the hundred. This the husbandman brought up to Jerusalem, and made a love-feast, unto which he invited the priests and the Levites:[a] only it should be remarked, that he did not carry it up every third year, but consumed it at home, "within his gates, upon the Levite, the stranger, the fatherless, and the widow."[b] And this third year was reckoned from the sabbatical year, on which the land rested; so that in the first, second, fourth, and fifth years after the sabbatical year, they either carried the second tithe to Jerusalem, or commuted it in money; but on the third and sixth years, they consumed it at home. Hence, in respect of kind, it was called "the second tithe:"[c] and, because it was paid to the poor every third year, it was called "the poor man's tithe," and "the third tithe,"[d] or "the poor man's tithe of the third year;" which, in Deut. xxvi. 12, is termed a year of tithes. In the same chapter of Deuteronomy,[e] we have the form of words which they were to use, when these tithes of the third year were brought to Jerusalem; in which are three things that evidently referred to the idolatry of Egypt. For, after asserting their honesty as to the proportion brought, they declared, 1. That they had not eaten thereof in their mourning, before they came from home, in imitation of the Egyptians; who, in collecting their grain, and in offering their first-fruits to Isis, indulged in great grief.[f] 2. That they had not

[a] Deut. xiv. 22—27. [b] Deut. xiv. 28, 29; xxvi. 12—16.
[c] Tobit i. 7. [d] Tobit i. 8; Amos iv. 4.
[e] Chap. xxvi. 12—15. [f] Diodor. Sicul. lib. i. pag. 13. Julius Firmicus de Error. profan. reliq. pag. 4.

taken away aught thereof for any unclean use, as the Egyptians did to their idol temple. And, 3. That they had not given aught thereof for the dead, like the Egyptians, as an ἐνταφιον on the grave of a dead friend; or as an offering to the dii inferi: or rather, as an offering to Isis or Osiris, meaning Adonis or Thummuz, whose death the Egyptians annually lamented. After which, they entreated God to bless the people and land of Israel.[a]

But besides the tithes which the Levites received from the fruits of trees and of grain, they likewise received tithes of cattle; or, as it is expressed in the law,[b] they received "the tithe of the herd, and of the flock, even of whatsoever passed under the rod:" by which last expression, some understand all those which were under the custody of a neatherd, or shepherd, as if there had been an allusion to the rod of the one, and the staff, or crook, of the other. But, by this expression, the Jewish writers understand the manner in which they tithed the cattle; and which, according to Maimonides,[c] was as follows:—Having on the Pheres, (פרס) or fifteenth day before the passover, pentecost, and the feast of tabernacles, gathered them into a fold, that had a small opening, through which one only could pass at a time; their dams, whether cows, sheep, or goats, were first turned out; and while the calves, lambs, or kids, hastened to follow, the tithesman touched every tenth, with a rod dipped in red, as the property of the Levites. And if the proprietor had any particular liking for any of the marked animals, he might obtain it by adding a

[a] Spencer de Leg. Heb. lib. ii. cap. 37. [b] Lev. xxvii. 32.
[c] De Primitiis Animantium, cap. vii. sect. 1.

fifth to the priest's valuation.[a] But if he exchanged it without the priest's knowledge, both it and the exchanged became the Lord's.[b]

The time of the year, at which they reckoned the tithes payable, was different according to the different productions. Thus, they tithed *fruit* from Shebat to Shebat, or from January to January; *grain, pulse,* and *herbs,* from Tizri to Tizri, or from September to September; and *cattle,* from Elul to Elul, or from August to August.[c]

The following will show the proportion which the tithes in grain bore to the whole produce, and will illustrate the preceding statement.

Suppose the husbandman to have had	100 bolls
The least that could be paid to the *priests,* as the first-fruits of the thrashing-floor, was one-sixtieth, or	1·66 = $1\frac{3}{4}$ boll nearly
Leaving	98·34
Out of which the husbandman paid the first tithe to the *Levites,* or	9.83 = $9\frac{8}{10}$ bolls
Leaving to the husbandman	88·51
From which he drew the second tithe, either to be carried to Jerusalem, or commuted for with money; equal to	8·85 = $8\frac{8}{10}$ bolls
Leaving to the husbandman as his net produce . .	79·66

[a] Lev. xxvii. 31. [b] Ib. xxvii. 33. *Mishna,* Tractat. de Primogenitis, cap. ix. sect. 5—8. [c] Buxtorff. Synag. Judaic. cap. xvii.

Thus, in every 100 bolls of farm produce, the husbandman got $79\frac{66}{100}$ bolls, and the priests and Levites $20\frac{34}{100}$ bolls, including the second tithe, which, however, was not solely theirs. Should it be asked, in what proportion these $20\frac{34}{100}$ bolls were divided between the priests and Levites, I would answer, that the priests received confessedly the 1·66, or $1\frac{3}{4}$ boll nearly, first deducted, as the first-fruits of the thrashing-floor; and they were entitled to a tenth of the first tithe that was due to the Levites; which, being in the present case 9·83 bolls, left ·98, or 1 boll nearly, to the priests. Their whole proportion, therefore, of the 20·34 bolls was 2·64, or above $2\frac{1}{2}$ bolls, leaving to the Levites 17·70, or $17\frac{3}{4}$ bolls nearly. Thus had the priests about one-eighth part, and the Levites seven-eighths. Yet this cannot be stated as exact; for, when the second tithes were brought to Jerusalem, they were eaten, not by the priests and Levites solely, but by the husbandman's family, and the priests and Levites conjointly.[a] Consequently, the priests would come in for their share in proportion only to their numbers, when compared with the Levites who were on duty, and the husbandman's family.

From the foregoing observations, it appears that the provision which was made for the Levites during the Mosaic economy, consisted of thirty-five distinct cities, with a certain portion of land around each; and the tithes of all the titheable productions of the tribes of Israel, except the tenth of them that was given to the priests. Nor was this provision unreasonable; on the contrary, it was both just and considerate: *just*, because the tithes

[a] Deut. xii. 17—19.

were virtually the produce of that part of Canaan, which, of right, belonged to them; and which they would have enjoyed, if they had not been separated to the service of God: and *considerate*, because it prevented them from fixing their minds too much on earthly things; afforded them leisure to improve in useful knowledge; was a reward for their attention to the rising generation; and gave them greater respectability in the eyes of those who were farther advanced in life.

But although we have found the respective proportions of the priests and Levites, as to the whole tithes, I have not been able to discover the proportions in which these tithes were divided among the Levites themselves. It appears from 2 Chron. xxxi. 15—19, and Neh. xii. 44, that they had a set of regulations for that purpose; and it is probable that it would be in proportion to their rank; for they possessed very unequal ranks as to respectability and opulence. In the troublesome times of the judges, Micah's Levite received from him only ten shekels of silver by the year, a suit of apparel, and victuals.[a] Should it be asked, why a tenth part was fixed upon as the right of the Levites, rather than any other proportion? I can only answer, that it seemed just and reasonable to the Divine Being. The proportion of a tenth, however, was not peculiar to the Jews: for Aristotle mentions it as an ancient law in Babylon, that they gave that proportion to kings. Spencer observes, from a passage in Aristophanes, that it was the custom at Athens, although a commonwealth, for the people to pay a tenth to the magistracy. And that

[a] Judges xvii. 10.

this was reckoned a part of the royal prerogative in eastern countries, appears from hence, that among the other oppressions which Samuel tells the Israelites they might expect from a king, he mentions his demanding their tithes—"He will take the tithe of your seed, and of your vineyards, and give to his officers, and to his servants."[a] Now, as the priests and Levites were properly the ministers of state and attendants of God, as king of Israel; the Israelites paying through their hands one-tenth to him, was agreeable to the custom of almost all nations to pay one-tenth as revenue to their kings. Whilst we here see, that their evil in preferring a mortal to the Almighty, was punished by a double portion of taxes; viz. a tenth to Jehovah, and a tenth to Saul.

It only remains that we offer a few observations on the *numbers* of the Levites. The first notice we have of them, is in the second year after their return from Egypt, or in the year of the world 2515, and 1489 years before Christ; when all the males, from a month old and upward, are stated to have been twenty-two thousand three hundred;[b] but Moses, contenting himself with round numbers, makes the total number of the Levites only twenty-two thousand.[c] Of these there were fit for the service of the sanctuary, or between the age of thirty and fifty, eight thousand five hundred and eighty persons.[d]

The next account we have of them is about thirty-eight years after, or immediately before they entered Canaan, in the year of the world 2553, and

[a] 1 Sam. viii. 15. [b] Num. iii. 22, 28, 34. [c] Ib. iii. 39.
[d] Ib. iv. 2, 35, 36, 40, 44, 46, 47, 48.

before Christ 1451; when the number of males, from a month old and upward, had increased to twenty-three thousand; not one of whom was born at the time of their former numbering.[a] About four hundred and thirty-six years after they entered Canaan, or in the year of the world 2989, and before Christ 1015, they were again numbered by David, a little before his death: when the males from thirty years old and upward, were found to be advanced to thirty-eight thousand, of whom twenty-four thousand were set over the work of the Lord, six thousand were officers and judges, four thousand were porters, and four thousand were musicians.[b] But if we were to suppose the same proportion to exist, between those come of age and those a month old, as was found to be the case, at their coming out of Egypt, the tribe must have been much more numerous; for the proportion in that case would stand thus:—As, when there were eight thousand five hundred and eighty males, between thirty and fifty, there were found to be twenty-two thousand three hundred, of a month old and upwards; so, when there are thirty-eight thousand males between thirty and fifty, there should be ninety-six thousand four hundred and thirty-three of a month old and upwards. Thus stood the proportion before the death of David; but after that, we have no complete enumeration of them. There are, however, some detached hints, both before and after David's time, which it may be worth while to collect. Thus, when David was made king, four thousand six hundred Levites are mentioned on the occasion.[c]

[a] Num. xxvi. 57, 62, 64, 65. [b] 1 Chron. xxiii. 3, 4, 5.
[c] Ib. xii. 26.

At the bringing up of the ark, there were eight hundred and sixty-two,[a] some of whom carried it, others acted as musicians, and others as door-keepers.[b] After the ark was brought up from Obededom, and placed under the tent which David had made for it at Jerusalem, the establishment was divided; a part of the Levites being appointed to it at Jerusalem,[c] and a part to the tabernacle of the congregation, which was still stationed at Gibeon.[d] It is needless to repeat what was formerly said of the courses appointed for the Temple; so that we have nothing more concerning the Levites, till after the revolt of the ten tribes; when those, who resided in Israel, having resisted the offers of Jeroboam to become favourers of idolatry, were obliged to flee to their brethren of Judah and Benjamin,[e] among whom they could enjoy the worship of God. Thus did matters remain till towards the Captivity, when Judah also, having become corrupted, felt the effects of the divine vengeance, and, for seventy years, was removed to Babylon. We are not acquainted with all the effects which that dispensation had on the Jews, and on the world; but this we know, that very few in comparison, took advantage of the permission that was allowed them by Cyrus, to return to their land; for out of the many thousands of Levites who must have existed, only three hundred and forty-one, according to Ezra,[f] or three hundred and fifty, according to Nehemiah,[g] came along with Zerubbabel. A few more, indeed, are mentioned in Neh. xii. 24—26,

[a] 1 Chron. xv. 5—10. [b] Ib. xv. 15—24. [c] Ib. xvi. 37, 38.
[d] Ib. xvi. 41, 42. [e] 2 Chron. xi. 13, 14; xiii. 9.
[f] Ezra ii. 40—42. [g] Neh. vii. 43—45.

but they are very trifling: and, in 1 Chron. ix. 14—33, we have a document, apparently out of place, but evidently referring to the times after the Captivity.[a] Thus do we see, that many chose rather to remain at Babylon than return to Judea; and it is painful to observe, that even of those who returned, there were several whose hearts were not right with God,[b] who formed alliances in marriage with the people of the land, and thereby corrupted both their morals and their genealogies. But they became sensible of their error; reformed that abuse; and, as a token of future obedience, signed with Nehemiah the national covenant,[c] and dwelt at Jerusalem to influence others by their authority and example.[d]

SECT. V.

The Stationary Men and Netinim.

The twenty-four courses of the former; the reasons for their appointment; their duties at the Temple; the duty of that part of the course which staid at home. The Netinim—who they were; their employment; their numbers.

After treating of the priests and the Levites, it naturally follows that we speak of the *third* class of ministers in the Temple, viz. *the stationary men* (אנשי מעמד, *Aneshi momed,*) or *Israelites of the station:* a name which is not known, indeed, in Scripture, but which is frequently mentioned in the Jewish writings. They were divided into twenty-four courses, in the same manner as the priests and Le-

[a] Compare 1 Chron. ix. 14, with Neh. xi. 15. [b] Ezra x. 23, 24.
[c] Neh. x. 9—13. [d] Ib. xi. 15—19.

vites; though it is by no means certain whether every course was a twenty-fourth part of the Jewish nation, exclusive of the Levites.[a] The reasons, however, for their appointment were as follow:—

1. That a respectable number of persons should always be present during the Temple service. And they were so precise on that point, that even in their synagogues they would not begin prayers, or the reading of the law, till they could count ten men at the least.

2. There were daily sacrifices appointed to be offered for the whole nation. As the law, therefore, required that the persons offering should be present at their sacrifice,[b] and it was impossible for all the Jews to be really present, these were appointed to appear as their representatives. Some writers assert, that they laid their hands on the head of the daily sacrifice, but the Mishna and Maimonides deny it. "There was no laying on of hands," say they, "upon the sacrifices of the whole congregation, unless in two cases. The one was upon the scape goat; and the other upon the bullock, which was offered for the whole congregation, when they sinned from ignorance; and the thing was hid from the eyes of the assembly."[c]

3. These stationary men had always a chief person who presided over the course, called "the President of the Station," whose office it was, to bring the persons who had been under any uncleanness, from the Court of the Women, where they usually attended, into that part of the gate Nicanor, which

[a] Godwyn's Moses and Aaron, b. i. ch. 5. [b] Lev. i. 3; iii. 2, 8.
[c] Mishna, Tractat. de Muneribus, cap. ix. sect. 7. Maimonides de Korban, cap. iii.

was next the Court of Israel, that they might be near enough, to lay their hands on the head of the animal, to be slain for their atonement. That arrangement was judged necessary; because, the gate Nicanor, being accounted of equal sanctity with the Court of the Women, they might stand in it, before their complete purification, and yet be able to comply with the law. The usual time for that part of the president's duty was, when the priests who went into the Holy Place to offer incense, rang the *Megeruphita*, great bell, or gong, which lay near the steps of the porch.

4. There were divers sacrifices, from attending on which the stationary men were excused; although the sacrifices were for the whole congregation. Thus Maimonides, in the above-quoted treatise, tells us, that "they never made a station at the morning sacrifice, all the eight days of the feast of dedication; nor at the evening sacrifice, on those days when there was an additional sacrifice added to the daily."[a]

During the week of their attendance, these stationary men might neither be trimmed by a barber, nor wash their clothes; because they ought to have had these things done before they came. And those of the course who were at home, usually met the priests and Levites of the attending courses, in the synagogues of their cities, to pray, to read the law, and to beseech of Jehovah for their brethren who attended, that their service at Jerusalem for Israel might be accepted. As every course lasted a week, although we are not told of what number it consisted, nor how many were bound to attend,

[a] See also Mishna, Tractat. de Jejuniis, cap. iv. sect. 4.

yet there was great piety shown among them during that time; for though they durst not fast on the first and sixth days of the week, on account of their proximity to the sabbath, which was reckoned always a day of spiritual joy and delight, yet they fasted, or humbled themselves before God on the other four, viz. the second, third, fourth, and fifth days. And the passages of Scripture which they read during the week, were the first and second chapters of Genesis. These they divided into six parts, and read a part every day; the portion for the sabbath being otherwise provided for.[a]

The fourth and last class of ministers in the Temple, were the *Netinim*, נתינים, or persons *given* (as the word signifies) to the priests and Levites, for performing the servile offices of the Tabernacle and Temple.[b] Hence the Septuagint renders the word in 1 Chron. ix. 2, by δεδομενοι, or *persons given*. The Gibeonites (of whom we read in Josh. ix. 21, 27, that Joshua *gave* them for hewers of wood and drawers of water, for the congregation, and for the altar of Jehovah) were the first of this kind. We next read of the Netinim whom David and the princes *gave* (נתן) for the service of the Levites, in Ezra viii. 20; and it is probable that these were taken from some of the people who were conquered by David. When Solomon built the Temple, "the strangers that were in the land of Israel," by which some understand the Netinim, amounted to one hundred and fifty-three thousand six hundred; eighty thousand of whom were made hewers of wood, and seventy thousand bearers of burdens,[c] under the superintendance of three thou-

[a] Mishna, Tractat. de Jejuniis, cap. iv. sect. 3. [b] Josh. ix. 27.
[c] 2 Chron. ii. 17, 18.

sand six hundred of the chief of Solomon's officers.[a] With respect to those mentioned after the Captivity, it is probable that they were partly the descendants of the Gibeonites; partly the descendants of those whom David and the princes devoted; and partly the descendants of those Canaanites whom Solomon subjected to bond service;[b] for we find them mentioned with Solomon's servants in the roll of those who returned from Babylon;[c] and who dwelt in Ophel within Jerusalem, over against the Water Gate.[d] It is, indeed, much to their honour, that so many of them are named;[e] for it shows, that they did not think their former service intolerable; that they resumed their employment voluntarily; and that, having become proselytes to the Jewish faith, they preferred a mean office at the Temple to remaining in the midst of heathen darkness.

[a] 1 Kings v. 16. [b] Ib. ix. 20, 21. [c] Ezra ii. 58.
[d] Neh. iii. 26. [e] Ib. vii. 46—60; Ezra viii. 20.

PART IV.

THE SERVICE OF THE TEMPLE.

In treating of the Temple service, six things present themselves to our review—viz. the vessels of service; the animal sacrifices; meat and drink-offerings; wave and heave-offerings; the ritual of the daily service; and some occasional duties of the priesthood.

SECT. I.

The Vessels of Service.

Very many; provided partly by the public, and partly by the piety of individuals; some of them mentioned. The fate of the sacred vessels after the destruction of Jerusalem.

With respect to the vessels employed in the service, a brief account must suffice; for it is not to be expected that the numbers, names, fashions, and uses of *all* of them, can be clearly ascertained at this distance of time. Indeed, it is doubtful whether many of the priests, even during the time that the Temple stood, were able to give a full enumeration of them. Josephus[a] says, that there were in Solomon's Temple, twenty thousand golden cups and vessels; forty thousand silver ones; twelve thousand candlesticks; eighty thousand wine cups; ten thousand golden vessels and goblets;

[a] Antiquities, viii. 3.

twenty thousand silver ditto; eighty thousand plates and dishes of gold, in which to mix the flour that was destined for the meat offerings; one hundred and sixty thousand silver plates and dishes; twenty thousand golden measures, such as the hin and assaron; twenty thousand silver measures; twenty thousand censers for incense; and fifty thousand other censers, for the purpose of carrying fire from the great altar into the Temple. But every one who reads these numbers must be sensible that they are greatly exaggerated. There were surely abundance, without calling in the aid of exaggeration; for, besides those which might have been lost during the Captivity, we have in Ezra i. 9, 10, an account of two thousand five hundred and ninety-nine, of different kinds; and yet these were not all, for in verse 11. the sum total is said to have been five thousand four hundred. In the Mishna,[a] ninety-three are mentioned as having been used every day about the daily service. In the same book it appears, that there were special vessels for the day of expiation;[b] and from the other Talmudical writings, we find that other particular days had their particular vessels. What a burdensome ritual was it then become, when the form had usurped the power of godliness!

Yet we are not to suppose that *all* the vessels in use at the Temple were procured by the public, as absolutely necessary; for many of them were the gifts of individuals, as expressive of piety. Thus the princes of Israel, or heads of the tribes, gave silver chargers, silver bowls, and spoons of

[a] Tractat. de Sacrificio Jugi, cap. iii. sect. 4.
[b] Tractat. de Die Expiationis, cap. iii. sect. 10.

gold.[a] Joshua dedicated all the silver and gold, the vessels of brass, and the vessels of iron, which he found in Jericho, to the service of God.[b] David devoted to the Lord all the vessels of silver, gold, and brass, which he had taken from the conquered nations.[c] Monobazes, King of Adiabene, a country of note in Assyria,[d] made golden handles to the vessels that were used on the day of expiation.[e] Queen Helena, the mother of Monobazes, gave the golden candlestick that was over the door, between the porch and the Holy Place; and also the golden tablet over the gate Nicanor, on which was written the section of the law concerning the suspected wife, Num. v. 11—31.[f] And Ptolemy Philadelphus, King of Egypt, when sending for persons to translate the Old Testament Scriptures into Greek, dedicated to the Temple, gold and silver goblets, golden vials, and an astonishingly rich golden table.[g]

These are a few of the instances, in which the liberality of individuals tended to increase the number and value of the vessels of the Temple. And it should not be forgotten that, in the days of our Saviour, liberality to the Temple was inculcated, even at the expense of filial affection; a striking instance of which we have in Mark vii. 10—13: "Moses said, 'Honour thy father and thy mother,' and 'whoso curseth father or mother, let him die the death.' But ye say, 'if a man shall say to his

[a] Num. vii. 13, &c. [b] Ch. vi. 19. [c] 2 Sam. viii. 10—12.

[d] So called from the river Adiab, one of the tributary streams of the Tigris, in Kurdistan.

[e] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 10.

[f] Jerus. Gemara, fol. 41.

[g] Aristeas in Hist. 70. Joseph. Antiq. xii. 2.

father or mother, It is corban, (or devoted to the Temple) by whatsoever thou mightest be profited by me, he shall be free.' And ye suffer him no more to do aught for his father or mother; making the word of God of none effect by your traditions." It is easy to see how this false charity would operate on certain characters, and how much it would tend to add to the riches of the Temple. What became of the vessels belonging to the Temple of Solomon we all know. They were taken to Babylon, and a considerable number of them restored by Cyrus to the second Temple; but it may be proper to state, that those in the Temple, as beautified by Herod, which were found by the Romans, made part of the triumph that was granted to Titus, and were afterwards deposited in the temples of Jupiter Capitolinus, and of Peace.

SECT. II.

The Animal Sacrifices.

The kinds of animals used. *Burnt offerings;* the occasion of them; way of devoting them; killing; sprinkling the blood; salting; laying on the altar. Manner of offering turtle-doves and young pigeons. Burnt offerings prior to the Mosaic dispensation. *Sin offerings;* the occasion of them; persons by whom they might be offered; the whole congregation; individuals under three supposed cases. *Trespass offerings;* how they differed from sin offerings; commonly divided into certain and doubtful; the doubtful explained; the five certain cases specified; the place where the priest's portion of them was eaten, and the time: the probable origin of the Agapæ, or love-feasts, among the first Christians. *Peace offerings;* comprehending *thank offerings, free-will offerings,* and *vows.* The animals used; how devoted by the offerer and slain by the priests; the portion of them that belonged to the priests, and that

which was eaten by the offerer; the meat offering which accompanied them; the additions made to the law concerning them under the second Temple; the persons who could offer them.

ALTHOUGH the animal sacrifices were different, according to the situations and wishes of the worshippers, there were only five kinds of animals which were accepted; viz. bullocks, sheep, goats, (including the young of each kind of eight days old,[a]) turtle-doves and young pigeons. But let us attend to the animal sacrifices more particularly, beginning with *burnt offerings.*

The reason of their name is given in Lev. vi. 9; and the Hebrew word for them is עולות *oulut*, or sacrifices which ascend in flame or smoke. It was a dispute among the Jews, as to the occasion of burnt offerings, and when they became due: but the following appears to have been the general opinion; viz. that they were either intended to expiate the evil thoughts of the heart, by the faith of the offerer looking to the Messiah as the great antitype; or to expiate the breach of affirmative precepts. Burnt offerings might be offered, of any of the five kinds of animals, just mentioned; and the manner of offering them was as follows:

1. The offerer brought his burnt offering, to the door of the Tabernacle, before the Lord, while the tabernacle stood;[b] but when the Temple was erected, this phrase "before the Lord" was interpreted to mean—the Court of Israel, but especially of the Priests, which was inclosed within the Court of Israel. And that part of the injunction, concerning the appearance of the offerer, was con-

[a] Lev. xxii. 27. [b] Ibid. i. 3.

sidered so indispensable, that even women, who were forbidden the Court of Israel, at all other times, were obliged to enter it, when they offered a burnt offering.

2. The owner of the sacrifice, after having brought it, laid his hand upon its head while it was yet alive.[a] This, was intended as a solemn transfer of sin, from himself to the animal; and in its death he acknowledged his own liability to suffer.[b] Who does not see in this transaction a striking type of the atonement, when Christ, our sacrifice, bore our sins, and graciously became our great propitiation? It was commonly at the place of rings, on the north side of the altar,[c] and with his face directed towards the Temple, that the laying on of hands took place; and the words made use of were these: "I have sinned: I have done perversely: I have rebelled, and done thus and thus (here specifying, either mentally or audibly, the specific cause of his offering). But I return by repentance before thee, and let this be my expiation."[d]

3. The next thing commonly done was, the bleeding of the animal, which was performed by tying it to one of the rings if large, or by the feet

[a] Lev. i. 4. [b] Mishna, Tractat. de Muneribus, cap. ix. sect. 7—9.
[c] Lev. i. 11.
[d] That the heathens had a similar practice of imprecating on the head of the victim, those evils which the offerers wished to avert from themselves, is clearly proven by Principal Hill of St. Andrews, in his Lectures in Divinity, book iv. ch. 3; and by Magee on the Atonement, vol. i. Illustrations, No. 33. I shall only mention one of this last mentioned Author's examples, that, viz. from Ovid. Fast. lib. vi.

Cor pro corde, præcor, pro fibris sumite fibras,
Hanc animam vobis pro meliore damus.

if small; its head lying towards the south, and its face towards the west, while he who killed it, stood on the east side of the animal, with his face to the west, or to the Temple.[a] During the Tabernacle, the bleeding of the animal was often performed by the offerer himself;[b] but in the time of the Temple it was transferred to the priesthood, because they were then more numerous, and better skilled in the right manner of doing it. The blood was received in a sacred vessel, and taken by the priest, to be sprinkled on the altar;[c] which sprinkling, during every period of the Mosaic economy, was exclusively the prerogative of the priesthood. But as this was deemed a very important part of the service, the Jews, especially after the introduction of traditions, were very anxious to have it done aright. Accordingly, no priest who was a mourner, by having a person dead in his house that day,—nor one who was unclean in any way,—nor one who had not on all his priestly garments,—nor one who sat or stood on any thing but the bare pavement while he was receiving the blood,—nor one who received it with his left hand, might carry the blood to sprinkle it on the altar.[d] But if they had a mixture of precept and tradition, in the requisites for the priest, so had they also in their manner of sprinkling. For having established the rule, that it was essential to the merit of the sacrifice, that the blood should be sprinkled either above or below the red line, which encircled the altar;[e]

[a] Mishna, Tractat. de Sacrificio Jugi, cap. iv. sect. 1.
[b] Lev. i. 5. [c] Ibid.
[d] Mishna, Tractat. de Sacrificiis, cap. ii. sect. 1.
[e] Ibid. cap. iii. sect. 2, 6. De Avium pullis, cap. i. sect. 1.

the priest had to go with the blood, first to the north-east corner, and then to the south-west, and throw a part of it against the altar, below the red line, in such a manner, as that it spread on both the sides of the corners equally, forming the figure of the Greek letter *gamma*.[a] And, if any blood remained in the vessel, it was poured out upon the south-west corner of the foundation, where the two holes were, which we formerly mentioned when treating of the altar, that it might thereby be conveyed to the brook Kidron. It was in consequence of the blood making atonement for the soul, and being, in that case, typical of the blood of Christ, that the Israelites were forbidden to eat it.[b]

4. In the next place, the person whose office it was to flay and divide the animal, suspended it on the hooks near the place of rings; removed the skin; opened the heart to let the remaining blood escape; (notice how accidentally, to human appearance, this happened to Christ, our great sacrifice,[c] although the express subject of prophecy[d];) took out the fat; and, dividing the animal into several parts, gave them in succession to the priests in waiting.[e] The Mishna is very particular with respect to all the pieces, but such an enumeration would be here unnecessary.[f]

5. The priests having received their allotted portions, carried them to the ascent of the altar, where they were laid down to be salted, according to the law,[g] which said—"With all thine offerings thou

[a] Mishna, Tractat. de Sacrificiis, cap. v. sect. 4.
[b] Lev. xvii. 10—14. [c] John xix. 34. [d] Zech. xii. 10.
[e] Lev. i. 8, 9, 12, 13. [f] Tractat. de Sacrificio Jugi, cap. iv. sect. 1—3. [g] Lev. ii. 13.

shalt offer salt." Indeed, no injunction in the whole law was more sacredly observed than this; for "nothing came to the altar unsalted, but the wine of the drink-offering, the blood sprinkled, and the wood for the fire." And in three places they used salt, namely, in the salt chamber on the north-west corner of the Court of Israel, for salting the skins; upon the rise of the altar, for salting the sacrifices, to season them, and to take away the smoke; and on the top of the altar, for salting the handful of flour, oil, and frankincense.[a] It was to this typical law, that our Saviour referred in Mark ix. 49, 50, when he said, concerning the effect of the gospel on those who embrace it, "Every one shall be salted with fire, (πυρι for the fire of God's altar, as a spiritual sacrifice) and (or rather, as) every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, where-with will ye season it? Have ye salt then in your-selves, and have peace one with another." For as salt, when plentifully applied, preserves meat from putrefaction,[b] so will the gospel keep men from being corrupted by sin. And, as salt was indis-pensable to sacrifices, in order to render them ac-ceptable to God, so the gospel, brought home to the hearts of men by the Holy Ghost, is indispen-sably requisite to their offering up of themselves living sacrifices, holy and acceptable, which is their most reasonable service.[c] Perhaps the heathens de-rived their salted cakes from this Jewish practice.

6. The next particular concerning the burnt offerings was, that he, whose office it was to lay

[a] Lev. ii. 2. See Lightf. Heb. and Talm. Exer. Mark ix. 49.
[b] Macknight's Harmony of the Gospels, sect. 73. [c] Rom. xii. 1.

the pieces on the altar, having received them from those who brought and salted them, cut out the sinew that shrank,[a] threw it among the ashes, and when there was no reason for haste, laid the pieces in order upon the altar,[b] or as near their natural position in the animal as possible. But when numbers were offered at the same time, and, consequently, when haste was required, and the largeness of the fire made delay insupportable, that rule was dispensed with, and the different parts were thrown carelessly upon the altar, yet so as to be completely consumed. Thus were the burnt offerings properly called *holocausts*, or whole burnt offerings, for the priesthood received no part of them but the skin.[c]

Hitherto we have spoken only of the larger animals, or the manner in which the bullocks, rams, and he-goats were sacrificed, including the young of the several species. We are now to inquire how they sacrificed *the turtle-doves and young pigeons*. Moses, in Lev. i. 14—17, says it was as follows:—The person who brought the pair of either kind (for they were always brought in pairs,[d]) gave them to the priest, who offered up one of them for a sin offering, in the manner we shall afterwards describe, and the other for a burnt offering.[e] That for the burnt offering was carried by the priest to the circuit of the altar, who there wrung off its head; sprinkled the blood above the red line, which was the reverse of what was done with that

[a] Gen. xxxii. 32. [b] Lev. i. 8.

[c] Ib. vii. 8. In the Mishna, Tractat. de Profanis, all the regulations concerning the killing of animals are minutely given.

[d] Ibid. v. 7; xii. 8; xiv. 22. [e] Lev. xiv. 30, 31; xv. 15, 30.

of beasts;[a] turned to the place of ashes, during the Tabernacle,[b] or during the Temple, to the closet called by that name, which was under the ascent on the east side; where, having stripped it of its feathers, and torn out its crop, he cast them both, or caused them to be cast into that place. He then clave it down the middle, but not asunder; salted both it and the head which had been wrung off, and laid them on the fire.[c] The reason, perhaps, why Moses ordered two turtle-doves, or two young pigeons, was not merely to suit the convenience of the offerer, but according as the latter were in season. For pigeons are sometimes quite hard and unfit for eating; at which time, turtle-doves are very good in Egypt, and, as we may suppose, also in the Holy Land. The turtle-doves are not restricted as to any age, because they are always good, when they appear in those countries, being birds of passage; but the "young pigeons" are particularly marked, that they might not be given to God, when they were despised by man.[d]

Such was the nature, and such were the directions for the burnt offerings; but we may remark, that they were not confined to the Mosaic dispensation, for we have frequent mention of them before it. Thus, Noah is said to have offered burnt offerings after the flood:[e] Isaac was ordered to be offered up as a burnt offering:[f] and Jethro, Moses' father-in-law, when he came to the Israelites, be-

[a] Mishna, Tractat. de Avium pullis, cap. i. sect. 1.
[b] Lev. i. 16. [c] Mishna, Tractat. de Sacrificiis, cap. vi. sect. 5, 6.
[d] Harm. Ob. vol. ii. p. 342. [e] Gen. viii. 20. [f] Ib. xxii. 2.

fore they reached Sinai, offered a burnt offering and sacrifices to God.[a]

Let us now inquire, in the second place, into the nature of the *sin offerings* (חטאת *hethat*). The law concerning sin offerings, particularizes nothing respecting them but only this, that they were to be offered for sins ignorantly committed against any of the commandments of the Lord, concerning things which ought not to be done; that is, they were offered for sins of ignorance against negative precepts.[b] But the Hebrew doctors generally confine them to sins ignorantly committed against negative precepts; which, if they had been done wittingly, would have deserved "cutting off." And the reason of their limitation is in regard to the nature of the transgression; for whereas they enumerate no fewer than three hundred and sixty-five negative precepts,[c] yet they attach sin offerings only to forty-three of them; or to the particular cases which incurred the greatest punishment, if ignorance could not have been urged as a mitigation. It is true, indeed, that there are some sin offerings appointed by name, which cannot be exactly brought under this definition, such as the sin offering of Aaron on his consecration;[d] the sin offering of the woman at her purification;[e] and the sin offering of the leper at his cleansing;[f] but particular exceptions do not invalidate general rules; and the cases for which sin offerings were appointed, were evidently such as tended to incul-

[a] Exod. xviii. 12. [b] Lev. iv. 2, 13, 22, 27.

[c] An account of these, with the two hundred and forty-eight affirmative, is given by Owen, in his Commentary on the Hebrews, vol. i. exercitation 20.

[d] Lev. ix. 2. [e] Ib. xii. 6. [f] Ib. xiv. 19.

cate on the offerers the evil of sin, and the necessity of being afterwards on their guard against it.

The persons for whom they were offered, were either the whole *congregation* or *particular individuals.* When the whole congregation offered, it was either statedly every year, on the day of expiation,[a] as we shall see in the following part of this work; or occasionally, when they had done what was wrong ignorantly, and afterwards came to the knowledge of their offence. This occasional offering is fully described in Levit. iv. 13—21, where a young bullock being brought before the tabernacle of the congregation, or during the Temple, into the Court of the Priests, the elders or heads of the tribes, as representing the people, laid their hands upon its head, and it was killed according to the form mentioned for the burnt offerings. The blood was then taken by the priest into the Holy Place, where, having dipped his finger in it seven times, he sprinkled what adhered to it, seven times before the veil; after which he returned to the Court of the Priests, went up the ascent of the altar, put some of the blood above the red line, or upon the horns, and poured out the rest at the foot of the altar.[b] The fat was the only part of the animal that was offered on the altar; for the rest, including the skin, inwards, and even the dung, were carried forth unto a clean portion of that place, where the ashes of the altar were wont to be poured out, and there burnt completely with fire.[c] Such was the sin offering that was appoint-

[a] Lev. xvi. 15.

[b] Mishna, Tractat. de Avium pullis, cap. i. sect. 1.

[c] Compare Lev. iv. 20, 21, with verses 11, 12.

ed for the congregation, when they had ignorantly offended. But in process of time, when the decisions of the Sanhedrin were implicitly obeyed, it was considered also to apply to them, when they erred in their explanation of any of the three hundred and sixty-five negative precepts, and had thereby misled the congregation; only in place of one bullock they had to bring twelve; and in the case of idolatry, which was considered as high treason against Jehovah their king, twelve goats were to be added to the twelve bullocks. This they grounded on Num. xv. 22—26, although the case is not there particularly specified.[a]

With regard to the manner in which sin offerings were conducted, in behalf of *particular individuals*, the Scriptures specify three cases, in which they were to be brought. The *first* was, when the high priest had offended ignorantly: he was enjoined to bring a young bullock,[b] and the same ceremonies were observed as in the case of the bullock for the congregation; excepting that the priest, in returning from the sprinkling of the blood before the veil, should sprinkle some of it also upon the horns of the golden altar of incense, in the Holy Place, as he was on his way to the Court of the Priests.[c] The *second* case was, when any of the rulers sinned through ignorance. They were to bring a kid of the goats, a male without blemish,[d] to the appointed place, to do with its blood,

[a] Maimonid. De Noxiis imprudenter Admissis, cap. 12, 13, 14. Mishna, Tractat. de Judicum documentis, cap. i. sect. 5.

[b] Levit. iv. 3—12. [c] Ib. iv. 7.

[d] Ib. iv. 22—26. Even the heathens were anxious that their sacrifices should be without blemish. "It is a universal rule," says Suidas, "that unless an animal be perfect, and healthy, it cannot be

as was done with that of the bullock for the whole congregation; and to burn its fat and inwards, after being washed and salted, upon the altar. But the rest of the carcass was to be the priest's: all the males might eat of it, and the place of eating was appointed to be the court of the tabernacle of the congregation, while the Tabernacle stood,[a] or the precincts of the Temple, when it was erected. The *third* case was, when any of the common people sinned ignorantly. They were enjoined to bring a kid of the goats, a female without blemish, or a ewe lamb without blemish,[b] whose blood and fat were disposed of as before, and whose flesh was eaten in the manner of that which was offered by the ruler. When birds were offered, they were treated in the same way as in the burnt offerings; only they were killed at the south-west horn of the altar; their blood was sprinkled beneath the red line that encompassed the altar; and their carcasses given to the priests.[c]

Of the various sin offerings it will be observed, that some were expressly commanded, and others were offered upon the general principle of seeking atonement for sins unwittingly committed. But in corrupt times, it was charged upon the priests, that they regarded their bellies more than the desire of promoting devotion; and it was perhaps that to which Hosea referred, when he said,[d] "They

sacrificed to the gods." "We offer nothing mutilated to the gods," says Athenæus, "but all is perfect and entire." (Lib. xv. cap. 5, ex Aristotelis Symposio.) "Nec claudicante, nec aliena hostiâ Deos placari." (Plinii Hist. Nat. lib. viii. cap. 45.)

[a] Lev. vi. 24—29. [b] Ib. iv. 27—35. Num. xv. 27—29.

[c] Mishna, Tractat. de Sacrificiis, cap. vi. sect. 4. De Avium pullis, cap. i. sect. 1. [d] Ch. iv. 8.

eat up the sin (or sin offerings, חטאת) of my people, and set their hearts on their iniquity." Nor should we forget, while treating of sin offerings, that Jesus Christ is often spoken of under that character. Thus, in Rom. viii. 3, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (περὶ ἁμαρτιας, by a sin offering) condemned sin in the flesh." In 2 Cor. v. 21, it is said, that "He was made sin (or a sin offering, ἁμαρτιαν) for us who knew no sin, that we might be made the righteousness of God in him." And in Heb. ix. 28, it is added, that he "was once offered to bear the sins of many; but unto them that look for him shall he appear the second time without sin, (or without a sin offering, χωρις ἁμαρτιας) unto salvation." Indeed, the apostle to the Hebrews clearly applies these offerings for sin as types of Christ; "For the bodies of those beasts," says he, "whose blood was brought into the sanctuary by the high priest for sin, were burnt without the camp; wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."[a] And, in order to impress the importance of Christ's sacrifice on the minds of his believing countrymen, he says in Heb. x. 26, 27, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries:" meaning, that while

[a] Heb. xiii. 11, 12. That the above is the true meaning of ἁμαρτια in the above passages, see Magee on the Atonement, vol. i. Illustrations, No. 27.

they were Jews, and felt the inefficacy of legal sacrifices to take away sin, they had applied to Christ, and embraced his religion; but that if they apostatized from Christianity, they had no other resource: there was no subsequent dispensation of religion; no other method of reconciliation with God; and therefore would be exposed to inevitable destruction.

The third kind of offerings were called *trespass offerings*, (אָשָׁם *ashem*) and they differed from sin offerings in the following respects:—They were appointed for persons who had either done evil unwittingly; or were in doubt as to their own criminality; or had been guilty of certain things which required reparation; or stood in such a specific situation as required sacrifices of that kind. Accordingly, they were divided by the Jews into two kinds—the doubtful and the undoubted.

The *doubtful*, or the cases in which their consciences surmised, but their understandings were in doubt, whether they were criminal, will best be understood by selecting a case or two as given in Scripture. Thus in Levit. v. 2—5, When a person touched, unknown to himself at the time, any unclean thing; or sware to do good or evil, without having seen sufficiently the nature and consequences of his oath; or, in general, transgressed any of the commandments of God unwittingly,[a] and came afterwards to the knowledge of his fault, he was enjoined to bring a trespass offering of a ram, and a female lamb, or kid for a sin offering. If unable to bring any of these, he might bring two turtle-doves, or two young pigeons; the one

[a] Lev. v. 17—19.

to be offered for a sin offering, and the other for a burnt offering: and if very poor, the law was contented with the tenth part of an ephah of fine flour, without oil or frankincense, as a sin offering.[a] But the Jewish doctors, in later times, added a variety of other cases. Thus he who ate the fat of the inwards, which was forbidden to be eaten,[b] but might be applied to other purposes, if he did it wittingly, he was to be cut off; and if he did it unwittingly, and came to the knowledge of it afterwards, he was to offer a sin offering: but if it chanced to be at table, among fat that might be eaten, (for they were not restricted from eating the fat in general,[c] but only the fat of the inwards in particular,) and he feared that he had tasted it, then he was bound to bring a doubtful trespass offering; and if he afterwards learnt that he had tasted it, he had also to bring a sin offering. They mention a second case of two men, who happened to be together, and one of them offended, but neither of them could say who it was: they were therefore both enjoined to bring a *suspense trespass offering*.[d] In the Mishna,[e] in Dr. Lightfoot's treatise on the Service of the Temple,[f] and in Maimonides,[g] many other cases are quoted, but these will show what was understood by trespass offerings in cases of doubt. They were evidently intended to keep the conscience tender, and to make men shun the very appearance of evil.

With respect to the certain, or undoubted tres-

[a] Lev. v. 6—13.
[b] Ib. iii. 17; vii. 23—25.
[c] Neh. viii. 10.
[d] Mishna, Tractat. de Pœnis Excidii, cap. iv. sect. 1, 2.
[e] Ib. cap. v. sect. 1—8.
[f] Ch. viii. sect. 3.
[g] De Noxiis imprudenter Admissis, cap. ix.

pass offerings, so called because the cases included in it were specifically mentioned, they were the five following: those regarding things stolen, unjustly gotten, or detained; the trespass offering for sacrilege; that in the case of the bondmaid; that in the case of the Nazarite; and that in the case of the leper. As these will most naturally explain the law, we shall attend to each of them.

The first of the cases, or that regarding things stolen, unjustly gotten, or detained, is fully described in Lev. vi. 2—7; Num. v. 5—8. The person was to restore what belonged not to him, together with a fifth part more out of his own property: and while he thus did justice to his neighbour, and repaired the injury he had done to him and to society, he was also enjoined to bring a trespass offering to Jehovah, as a sense of the injury he had done to religion. The trespass offering, in such a case, was a ram without blemish, which was killed in the place where they killed the burnt offering, or on the north side of the altar. Its blood was sprinkled round about upon the altar; but in aftertimes it was enjoined to be done in the form of the Greek letter gamma, by throwing it against the north-east and south-west corners, below the red line, in such a manner, as to make it extend to both the sides of the corner at once. The rump, (which in the sheep of these countries is a lump of fat of many pounds weight,) the fat that covered the inwards, and the kidneys and caul, with the fat that was on them, were, in the next place, all burnt on the altar. After which, the flesh was the priest's, and appointed to be eaten in the Holy Place, that is, in the Court of the Ta-

bernacle of the congregation, while the Tabernacle stood; and in the Court of Israel, or of the Priests, after the building of the Temple.[a] Strabo[b] tells us, that the Persians and their magi covered all those parts of the victims which they offered, with fat, that they might be more completely consumed. Rous[c] says the same thing of the Greeks; and Persius,[d] of the Romans. For they accounted it unlucky, if it was not consumed entirely; a circumstance which made Gregory Nanianzen speak of the gods as "delighting in fat" (κνισσῃ χαιροντες); and which may serve to explain, why fat was so strictly enjoined to be offered as a part of the Jewish sacrifices. Indeed, in Lev. iii. 11, 16, it is called "the food of the offering made by fire unto the Lord," or that which assisted the fire in consuming it.

2. The case of sacrilege is treated of in Lev. v. 16. The person was understood to have done it from ignorance; the thing wasted, or taken, was to be restored, with the addition of the fifth of its value, according to the estimation of the priest; and the trespass offering was a ram, killed and treated as in the former case.

3. With respect to the injury done to the bondmaid, it is mentioned in Lev. xix. 20—22, where we see of how little account females in a state of servitude were, in a political point of view. Indeed, they never were of the tribes of Israel, but were always the children of heathens, either purchased or taken captive.[e] They appear to have

[a] Lev. vii. 1—7. Num. xviii. 9, 10. Ezek. xlii. 13.
[b] Geog. lib. xv. p. 504. [c] Archæologiæ Atticæ, lib. ii. cap. 9.
[d] Sat. ii. 47. [e] Lev. xxv. 44.

had no rights. No pecuniary, or matrimonial reparation was enjoined; and the only thing mentioned, is a tresspass offering.

4. In the case of the Nazarite, as fully described in Num. vi. 2—21, the trespass offering was a lamb of the first year,[a] and treated as in the former cases.

5. The trespass offering for the leper[b] was, indeed, somewhat different. For, a part of the blood of the he-lamb was to be put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot. And, as it was accounted by the Jews one of those sacrifices which were less holy, it was not killed on the north side of the altar, but on the south; and, instead of being eaten, solely by the males of the priesthood, in the Court of Israel, or of the Priests, it might be eaten by others, and even in the city of Jerusalem. This distinction of sacrifices, into more and less holy, is frequently mentioned in the Jewish writings; and the eating of the more holy, in the Court of Israel, or of the Priests, is commonly called "the eating within the curtains," in allusion to the Court of the Tabernacle, which was inclosed with curtains. The *time* when they sat down to eat their portion of the sacrifices, was after the whole service was concluded.[c] Consequently, their chief meal must have been supper, which they were allowed to take, at any time before midnight; but after midnight, it was accounted unlawful to eat of any of the holy things.

The fourth kind of offerings were those which went under the general name of *peace offerings* (זבח שלמים *zeḵeh shelemim*,) and comprehended *thank offerings*, *freewill offerings*, and offerings

[a] Num. vi. 12. [b] Lev. xiv. 12. [c] 2 Chron. xxxv. 14.

made in consequence of *vows*. Accordingly, these are the three reasons that are assigned for them in Levit. vii. 12, 16. The common offerings in such cases were, either a he or she-calf, a he or she-lamb, or a goat,[a] accompanied with the proper meat offering. They were to be without blemish, for vows and thank offerings,[b] but a freewill offering might be either lacking or superfluous in its parts.[c] And whichever kind of them was brought, the offerer laid his hand upon its head, as an acknowledgment of guilt: after which, it was killed before the Tabernacle of the congregation; its blood was sprinkled upon the altar round about: the fat, the kidneys, the caul, and the rump, if it was a lamb, were all burnt on the altar;[d] the breast, after it was waved, and the shoulder, after it was heaved, became the property of the priests;[e] and the rest of the victim was eaten by the offerer, under the following restrictions; namely, that he was free from all manner of uncleanness;[f] that, in the case of thank offerings, they should be eaten on the same day on which they were offered;[g] and that, in the cases of freewill offerings and vows, although they were allowed to be eaten on the first and second days, yet whatever remained on the third was to be burnt, and if any ate of it then, he became criminal.[h]—But it was said that every peace offering was accompanied with its meat offering. Now that consisted of four parts viz. unleavened cakes mingled with oil, unleavened

[a] Lev. iii. 1, 6, 12. [b] Ibid. xxii. 18—22. [c] Ibid. xxii. 23.

[d] Ibid. iii. 1—5. Hence the beauty of the words of the Psalmist, in Ps. xxxvii. 20. "The enemies of the Lord shall be consumed, as the fat of lambs"—the fire on the altar being a well-known emblem of the wrath of God. [e] Ibid. vii. 31—34.

[f] Ibid. vii. 19—21. [g] Ibid. vii. 15; xxii. 30.

[h] Ibid. vii. 15—18; xix. 5—8.

wafers anointed with oil, cakes mingled with oil of fine flour fried, and leavened bread: a part of which was offered on the altar, and the rest was given to the priests, as part of their subsistence.[a]

During the second Temple, several alterations were introduced. Thus, as the peace offerings in general were ranked among the sacrifices that were less holy, so they were commonly killed on the south side of the altar. The sprinkling also of the blood round about the altar, was changed into the two sprinklings, like the Greek letter gamma, at the north-east and south-west corners; thereby indeed besprinkling, though more expeditiously, the four sides.[b] With respect to the waving, or heaving, the manner of doing it during the second Temple was this: The offerer having gone into the Court of the Priests, to lay his hand upon the head of the animal, waited till it was flayed: he then went into the space between the altar and the porch, and received first the fat, then the breast and shoulder, then the kidneys and caul, and in the case of thank offerings, the bread also; after which, the priest put his hands below the hands of the offerer, and waved the whole from right to left, and up and down, but always to the east, or towards the altar.[c] The next thing was, to salt the fat and the inwards, and burn them: after which, the priest carried away his *murem* (מורם), or portion, namely, the wave-breast, heave-shoulder, and a part of the cakes and the bread; while the person who owned the sacrifice, took the rest to feast upon with his family. Yet we are not to suppose that he took it instant-

[a] Lev. vii. 11—21.

[b] Mishna, Tractat. de Sacrificiis, cap. vi. sect. 6, 7.

[c] Mishna, Tractat. de Muneribus, cap. v. sect. 6.

ly away: for, being holy, it was ordered to be boiled in the Temple before it was carried out: and the ordinary place for that operation was in the middle of the small courts, in the corners of the Court of the Women, which have been already described. Perhaps it was to this that 1 Sam. ii. 13, 14, refers, when it is said, that the sons of Eli sent a servant with a flesh-hook, to take a piece of the meat while it was boiling. They were not contented with the portion assigned them by law, but greedily took a part of what belonged to the offerer: for in no case, but in that of the Nazarite, as we shall see by-and-by, had they any right to interfere with the part that was salted or sodden.

As this kind of offerings was classed among those which were less holy, and as the whole of the priests, who were ceremonially clean, might partake of their portion of them, either in the Temple or in Jerusalem;[a] so the whole family of the offerer, servants included, who were also clean, might partake of their part, either in the precincts of the Temple, or in Jerusalem; for all the worshippers were always supposed to have either a temporary or permanent residence in that city.[b]—May not this eating of the peace offerings in the Temple, by the offerer and his family, have given rise to the custom among the heathens, of eating flesh offered to idols in an idol temple?[c]

Having thus seen the manner in which the peace offerings were presented, let us next attend to the

[a] Lev. vii. 19—21.

[b] In the Mishna, Tractat. de Votis, we have an account of the vows whereby the Jews bound themselves to offer certain kinds of sacrifices.

[c] 1 Cor. viii. 10.

persons who might legally offer them. These were three, *the devout among the heathen*, the *congregation* of Israel as a whole, and *the several individuals* of that congregation.

1. With respect to the devout among the heathen, although the motives which actuated them, to do that honour to Jehovah, were the same as two of those, which induced the Israelites to offer peace offerings, namely, a freewill offering or a vow, yet the sacrifices they gave were never offered as peace offerings, but always as burnt offerings.[a] And the reason assigned for it is, that the law forbade them to receive the bread of the Lord, from the hand of a stranger, to offer it.[b] But though the heathen might not offer a peace offering for themselves, it did not prevent them from furnishing one, either for the whole Jewish nation, or for the priesthood; since in such a case, the offering, after delivery, ceased to be theirs, and virtually became the same, as if the nation or the priesthood had purchased it themselves.[c] So much then with respect to the peace offerings dedicated by the heathen: it was granting them permission to honour God in the right way, and affording them an inducement to become proselytes.—

2. The peace offering for the whole congregation was made only once a year, at the feast of pentecost,[d] when two lambs composed the sacrifice: and as that, of all the peace offerings, was the only one that was accounted most holy, so it was slain like them, on the north side of the altar,

[a] Lightfoot's Hebr. and Talm. Exer. on John xii. 20.
[b] Lev. xxii. 25.
[c] Basnage, History and Religion of the Jews, book v. chap. 6.
[d] Lev. xxiii. 19.

and the portion which belonged to the priest was eaten before the Lord, or in the Court of Israel, or of the Priests.

3. The peace offerings of *individuals* were of *three* kinds; viz. those which were offered *without* bread; those which were offered *with* bread; and the peace offerings of the Nazarites, which had in them something particular. The peace offerings of individuals which were offered *without* bread, we shall have occasion to notice, when we treat of the manner in which the Jews celebrated the solemn festivals. Those offered *with* bread, were the thank offerings, which were expressive of gratitude for signal blessings and deliverances: free-will offerings, which were the voluntary tribute of the heart, for common and continued mercies: and offerings in consequence of vows, or those which had been promised, and set apart for some specific reason. It may here be observed, that the Jews considered the obligation to present these last, as stronger than that in the two former. For they determined in their traditions, that if any accident happened to thank offerings, or freewill offerings, before they reached the Temple, they were not bound to replace them; but in the case of animals, vowed or devoted, they had always to make them good.—With respect to the ram for the peace offering of the Nazarite, it also was offered with bread,[a] but there were some things in it different from the rest. Thus, after it was killed on the south side of the altar, as a sacrifice less holy, and its blood sprinkled in the usual manner, the right shoulder and whole breast were set apart

[a] Num. vi. 17.

for the priest;[a] and the rest was carried to one of the boiling places in the south-east corner of the Court of the Women. When sodden, the priest went to the boiling place; took out the other or left shoulder; laid it upon the hands of the Nazarite, with one of the cakes of unleavened bread and one of the wafers of the meat offering;[b] placed the heave shoulder and wave breast, which he had formerly cut off, above these; and then laid the inwards and fat above them all, in order to be waved before the Lord. Which being done, the fat and inwards were burnt upon the altar, in the way we have frequently described; the cake and wafer were also burnt, according to the law of the meat offerings;[c] but the heave shoulder, the wave breast, the shoulder that was sodden, and the rest of the cakes and wafers became the property of the priest; and the remaining part of the victim was eaten by the Nazarite, either in the precincts of the Temple, or at Jerusalem; after which he was released from his vow.

SECT. III.

Meat and Drink offerings: Wave and Heave offerings.

Meat offerings—Thirteen kinds of them; rules for managing them: the proportion of meat offerings for the different kinds of sacrifices under the Tabernacle and first Temple; why honey forbidden. The alterations introduced under the second Temple. The manner of offering them in our Saviour's days. *Drink offerings*—what; the quantity required for the different animals; the sacrifices that had both meat and drink offerings. The drink offering of the daily sacrifice was the signal for the music to begin. *Heave*

[a] Lev. vii. 31, 32. [b] Num. vi. 15, 19, 20. [c] Lev. ii. 2.

and *wave offerings*—their nature; the property of the priests. An equitable regulation about the spoil founded on them. Two questions answered: 1st, How the persons liable for offerings were induced to pay them? 2nd, At what time the offerings which they owed became due?

We are now come to the fifth class of offerings, or those known by the name of meat offerings (מנחה, *menehè*,) of which there were thirteen kinds; three for the whole congregation, and ten for particular persons. The three for the whole congregation were,—1. The twelve loaves of show bread, which were set before the Lord every sabbath, removed on the sabbath following, and eaten by the priests.[a] 2. The sheaf, or, as the word also signifies, the omer of the first-fruits of the barley harvest.[b] It was waved before the Lord, part of it was offered, and part of it eaten.[c] "Every waving," says Rabbi Solomon on Lev. xxiii. 9, "is bringing it this way and that way, up and down: and the waving it this way and that way, was for the restraining of evil winds; while the waving of it up and down was for the restraining of evil dews." The third meat offering, for the whole congregation, consisted in the two wheaten loaves, that were waved at the feast of pentecost, as the first-fruits of the wheat harvest.[d]

The ten for particular individuals were as follow:—1. The daily meat offering of the high priest; which was the tenth part of an ephah of fine flour, mingled with oil, baked in a pan, the half of it offered in the morning, and the other half at night.[e] 2. The meat offering of initiation;

[a] Exod. xxv. 30. Levit. xxiv. 5—9. [b] Levit. xxiii. 9—14.
[c] Mishna, Tractat. de Sacrificiis, cap. v. sect. 8.
[d] Levit. xxiii. 15—17. [e] Lev. vi. 20—22.

which every priest offered at his first entrance into office. It was treated in the same way as the former. Every meat offering for the priesthood was wholly burnt, none of it was eaten.[a] 3. The sinner's meat offering; or that which a poor man who should have brought a sin offering, substituted in place of it, on account of his poverty.[b] It was the tenth part of an ephah of fine flour, without oil or frankincense. 4. The jealousy meat offering; or the offering brought with the suspected wife.[c] It was the tenth part of an ephah of barley meal, without oil or frankincense: and it is worthy of remark, that this, and the meat offering of the first-fruits of the barley harvest, were the only meat offerings which were of barley; all the other kinds being of wheat. 5. The meat offering of fine flour unbaked, which was prepared by pouring oil and frankincense upon it.[d] 6. The meat offering baked in the oven; which was either unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.[e] 7. The meat offering baked in a pan; which was fine flour unleavened, mingled with oil, parted in pieces, and oil poured on the pieces.[f] 8. The meat offering that was made in the frying-pan; and which was fine flour mingled with oil.[g] 9. The wafers baked in the oven, which are classed with the unleavened cakes in No. 6. And, 10. The offerings of the first-fruits by individuals at the feast of pentecost; which we shall have occasion to notice when treating of that festival.[h] The rules mentioned in the

[a] Lev. vi. 20—27. [b] Lev. v. 11. [c] Num. v. 15.
[d] Lev. ii. 1—3. [e] Lev. ii. 4. [f] Lev. ii. 5, 6.
[g] Lev. ii. 7. [h] Lev. ii. 14—16. Deut. xxvi. 1—10.

law for preparing and presenting them were as follow :—They were brought to the priest, who carried them to the altar, took a handful from each of them as an oblation, salted it, and burnt it upon the altar : after which the remainder became the property of the priesthood, and was eaten by those whose lot it was to serve.[a] No leaven nor honey was allowed in any offering.[b] And the last appears the more singular, that it was apparently agreeable in itself, and honourable to God. But the reasons may have been, first, that God might not appear pleased with things merely on account of their sweetness ; and, secondly, because the heathens offered honey to Bacchus,[c] the *dii superi*,[d] the *dii inferi*, and departed heroes.[e] Hence Orpheus, in the beginning of his Hymns, calls the infernal gods μειλιχιοι θεοι, and the souls of the dead, μελισσαι. The origin of which custom is thus explained by Porphyry :[f] "They made honey a symbol of death ; and therefore poured out a libation of honey to the terrestrial gods."[g] But as meat offerings commonly accompanied animal sacrifices, it is proper here to state the proportions.

Three tenth deals mingled with half a hin of oil, were the quantity for a bullock ; two tenth deals mingled with the third of a hin of oil, for a ram ; and one tenth deal mingled with the fourth of a hin of oil, for a lamb.[h] These were the gene-

[a] Lev. ii. 2, 8, 9, 10 ; vi. 14—18 ; x. 12, 13. [b] Lev. ii. 11.
[c] Ovid. Fast. lib. iii. 735.
[d] Pausan. in Eliac. prior p. 415. Strabo, Geog. lib. xv.
[e] Odyss. x. 518 ; xi. 26. Eurip. Orest. vers. 115. Æschyl. in Pers. vers. 611. [f] De Antr. Nymphar. p. 269.
[g] Spencer, Leg. Heb. lib. ii. cap. 11.
[h] Num. xv. 1—12 ; xxviii. 28, 29.

ral directions: but in Lev. xiv. 10, we find a log ordered for three tenth deals in the meat offering of the leper: and in the same chapter[a] a log of oil is ordered to but one tenth deal of fine flour, in the case of those lepers who were poor: so that a log, in the cleansing of the leper, seems to have been both the largest and the least allotted quantity. In the meat offering that was attached to the morning and evening sacrifice, the quantity of oil to a tenth deal of flour was the fourth part of a hin.[b] And if we descend to the times of Ezekiel, we shall find that the flour, in the meat offerings of the morning and evening sacrifice, was the sixth part of an ephah mixed with the third part of a hin of oil;[c] while to meat offerings in general, the common allowance was a hin of oil, or seventy-two egg-shells full, to an ephah.[d]

Every one must see the need of dispatch where many of these were daily offered. Accordingly, we are told in the Mishna, that there were two measures for things dry, always kept in the sanctuary, the tenth deal, and half tenth deal: the first, for the meat offerings in general, and the second, for the meat offering of the high-priest, half in the morning, and half in the evening, all heaped. And that there were seven measures for things liquid: the hin, half hin, third of a hin, fourth of a hin, a log, the half of a log, and the fourth of a log.[e]

The arrangement for the meat offerings, under the second Temple, is thus described by Lightfoot from the Jewish writings:—1. No offering consist-

[a] Verse 21. [b] Exod. xxix. 40. Num. xxviii. 5, 7.
[c] Ezek. xlvi. 14. [d] Ezek. xlvi. 5, 7, 11.
[e] Mishna, Tractat. de Muneribus, cap. ix. sect. 1, 2, 5.

ed of less than the tenth part of an ephah, and a log of oil. Yet as many more tenth parts might be offered as the offerer pleased, provided that not above sixty were in one vessel, and that a log of oil was added to every tenth part. 2. When the meat offering was one of the four kinds that were formerly described as baked, they formed the tenth deal of flour into ten cakes; so that whatever number of tenth deals were offered, there were always so many times ten cakes. But in the high priest's meat offering, they departed from that rule, and made his into twelve; dividing every cake into two parts, and offering twelve of these halves in the morning, and twelve in the evening. 3. There were some meat offerings that required both oil and frankincense; some, that required oil without frankincense; some, frankincense without oil; and some, that needed neither frankincense nor oil. Of the first kind, was the meat offering of fine flour unbaked; the four that were baked; the meat offering of the high priest; that of the priest's initiation; the offering of first-fruits; and the meat offerings that were made by heathens, or by women. Of the second kind were the meat offerings that were joined with drink offerings. Of the third kind, was the show bread. And of the fourth, were the sinner's meat offering, and the meat offering of the suspected wife. These are Lightfoot's words, and he is no doubt right, according to the innovations introduced by their traditions:[a] but if we were to rank them, as they are stated in the law, and in the foregoing account, they would stand thus:—The first-fruits by indi-

[a] Mishna, Tractat. de Muneribus, cap. v. sect. 3.

viduals at the feasts of pentecost, and meat offering of fine flour unbaked, had both oil and frankincense. The national first-fruits of the barley harvest, the daily meat offering of the high priest, the meat offering at the initiation of the priests, and the meat offerings baked in the oven, or in a pan, fried, and with wafers, had oil without frankincense. The show bread had frankincense without oil. And the national first-fruits of the wheat harvest, the sinner's meat offering, and the meat offering of jealousy, had neither oil nor frankincense. Various reasons have been assigned for the frequent mention of oil and frankincense, but the following must occur to every person; viz. that as meat offerings were the common accompaniments of animal sacrifices, the oil would increase the intensity of the flame, and the frankincense would prevent the temple from smelling like a slaughter house.

The 4th regulation under the second Temple, concerning the offerings in question, was, that every offering prepared in a vessel required three sprinklings of oil. Thus, in the case of those that were unbaked, oil was first put into the vessel, then the flour, then more oil upon the flour; after which they were properly mixed, transferred from that vessel to the vessel in which they were carried to the altar, and then had their third sprinkling; the operation concluding with placing frankincense upon the top of the offering: in which state they were considered as fit to be carried to the altar. In the case of the meat offerings that were baked, oil was first put into the vessel, the flour emptied on the oil, and then oil poured upon the flour, to

enable it to be mixed; after mixing, it was baked, then broken in pieces, more oil poured upon it in that state, and the frankincense placed above all. With respect to those which were in the form of wafers, they were prepared like the rest, only their last anointing was ordained to be in the form of the letter ב, or like the parting between the thumb and forefinger, making it run in two different ways.[a] In the 5th place, there were some of the meat offerings of which only a handful was burnt and the rest eaten; and others which were entirely consumed. The unbaked meat offering, the four baked, the meat offerings by heathens or by women, the omer of first-fruits, the sinner's meat offering, and that of jealousy, were all of the former kind. And the meat offering of the high priest, of the priests' initiation, and those which were accompanied with drink offerings, were of the latter. Lastly, the manner of offering the meat offerings in our Saviour's days was this:—Having mixed it properly in some gold or silver dish belonging to the Temple, it, together with the frankincense, was put into the particular vessel of service, which rendered it holy. The priest then carried it up to the south-east horn of the altar, and stood on the south side of the horn: where, having laid down the frankincense, he took a handful from that part of the offering, which appeared most wetted with oil; put it in another holy vessel with the frankincense on the top of it; left the rest of the offering; ascended with the handful to the top of the altar; salted it[b] from the supply that constantly stood there; and then laid it, with the frankin-

[a] Mishna, Tractat. de Muneribus, cap. vi. sect. 3. [b] Levit. ii. 13.

cense, upon the altar to be consumed.[a] Which being done, he returned to the south-east horn of the altar, took up the vessel with the rest of the offering, and carried it away to the proper chamber, to be kept till the evening, when the priests ate it as a part of their subsistence.[b]

After the meat offerings, we naturally come to *the drink offerings*, (נֶסֶךְ *néseḳ*), which formed the sixth class of offerings devoted to the altar. But these were nothing more than a certain quantity of wine, proportioned to the nature of the sacrifice; which was kept distinct from it, and from the meat offering, till both were disposed of on the altar, when it was taken by the priest, and poured out like the blood, on the foundation of the altar.[c] The general rule for the quantity used, appears to have been half a hin, or thirty-six egg-shells full for a bullock; a third of a hin, or twenty-four egg-shells full for a ram; and a fourth of a hin, or eighteen egg-shells full for a lamb, or a kid.[d] And the sacrifices which had both a meat and a drink offering attached to them, were, the continual morning and evening sacrifice,[e] both on the week-days, and on the sabbath;[f] the offering of the wave-sheaf;[g] the Nazarite's offering;[h] the burnt offerings; offerings for vows; freewill offerings; and offerings at some of the solemn feasts;[i] namely, at the beginning of their ecclesi-

[a] Levit. vi. 14, 15. Compare also Exod. xxx. 9. with Exod. xl. 29.
[b] Lev. ii. 3, 10; vi. 16—18. On this and the other preceding sacrifices, besides Lightfoot's Temple Service, see Dr. Owen on the Hebrews, vol. i. Exercit. 24.
[c] Num. xxviii. 7.
[d] Num. xv. 4—12; xxviii. 14.
[e] Exod. xxix. 40. Num. xxviii. 7.
[f] Num. xxviii. 9.
[g] Lev. xxiii. 13.
[h] Num. vi. 17.
[i] Num. xv. 3—12.

astical year, or the vernal equinox, corresponding with the twenty-first of our March;[a] and at their solemn assembly on the twenty-third of the seventh month.[b] It only remains to add, that the pouring out of the wine of the drink offering, which was attached to the morning and evening sacrifice, was (as already noticed[c]) the common signal for the priests and Levites to begin their song of praise to God. Perhaps it was from this pouring out of the wine as a drink offering, that the heathens adopted the practice of pouring out libations to their gods, and of pouring out wine or oil on the head of the victim, immediately before it was slain. That practice of theirs, however it originated, beautifully explains the words of St. Paul in 2 Tim. iv. 6: "I am now ready to be offered" (*Εγω γαρ ηδη σπενδομαι*). I am just getting the wine poured upon my head: I am on the point of being sacrificed to pagan rage and superstition.

After what has been already said on the subject of sacrifice, it will not be expected that much time should be spent in speaking of the offerings that were *heaved* or *waved;* and yet there are some particulars concerning both, which should not be omitted. They were commonly a part of a larger offering; as the wave-breast,[d] the heave-shoulder,[e] the fat, rump, caul, kidneys, &c.;[f] or they were intended to sanctify the rest, as the cake of the peace-offerings,[g] the first of their dough every year,[h] and the tenth of the tithes which the Levites offered every year as a wave offering to the Lord.[i]

[a] Num. xxviii. 11—15.
[b] Num. xxix. 35—37.
[c] See part iii. sect. 4.
[d] Exod. xxix. 27.
[e] Lev. x. 15.
[f] Exod. xxix. 22.
[g] Lev. vii. 14.
[h] Num. xv. 19—21.
[i] Num. xviii. 26—28.

And they were all the property of the priesthood, and their families, as a part of their support, but enjoined to be eaten in a clean place.[a] In the book of Numbers, we have a very equitable regulation concerning the booty taken from an enemy, founded on the principle of wave offerings. For, of the spoils of the Midianites, half went to the warriors, and half to the congregation which remained at home; but out of these halves, very different proportions were deducted for the priests and Levites, according to the danger to which the persons who owed them had been exposed. Thus, from the warrior's share, only the five hundredth part was given to the priests, as a wave offering;[b] while out of the half assigned to the congregation, the fiftieth was ordered to be given to the Levites.[c]

There are only two things more connected with sacrifices, which we ought to consider before we leave the subject. And these are, 1. How those, who were liable to sin, trespass, or burnt offerings, were induced to pay them? And, 2. When these offerings were considered due? With respect to the first; those who were liable to such sacrifices, were induced to pay them from one or other of the following motives.—Conscience, or a regard for God and godliness, operated effectually on the minds of the pious. The corporal punishments of whipping, and rebels' beating, formerly mentioned, as the certain consequences of detection, served to awe the unprincipled and profligate. And the

[a] Exod. xxix. 27, 28. Lev. x. 14, 15. Num. xviii. 11.

[b] Num. xxxi. 28, 36—41.

[c] Num. xxxi. 30, 42—47. See some remarks on sacrifices and their accompaniments in the Abbé Fleury's Manners of the Ancient Israelites, part iv. ch. 4.

very general sentiment, in later times, that the strict observance of their law, and traditions, was the infallible road to happiness, strongly induced the self-righteous pharisee.

With respect to the time when they became due; it was always at the first of those three festivals, when the males of Israel were annually bound to appear at Jerusalem: for it would have been highly inconvenient for them to have left their families and occupations, and to have gone, perhaps, many miles, at a considerable expense, to comply with the law. Hence one of the two hundred and forty-eight positive precepts, which they collected out of the Pentateuch was, "that a man should bring all his offerings, which were either due by him, or voluntarily dedicated, to the solemn festival that came next." And so, as the Lord, by appointing those three solemn times in the spring and summer, consulted the ease and accommodation of the worshippers, the tradition above mentioned suited the emergencies of those who had offended. Yet it is easy to see, that all could not go to every festival; and therefore that they must have deferred it till some one that was subsequent; for they could not send their offerings by another, since it was essential that the offerer should be present himself.[a]

I have dwelt thus long on the different sacrifices and offerings, on account of their importance. Should any thing else, which is deemed essential, be considered as omitted, it may probably be found in our subsequent inquiries concerning the daily service and the solemn festivals.

[a] The treatise in the Mishna, entitled De Votis, enters very minutely into the nature of sacred vows.

SECT. IV.

The Daily Service of the Temple.

Manner of conducting it. The priest on duty prepared for the coming of the president of the lots. They went with him round the Court of Israel; got the high priest's meat offering: retired to the chamber of lots: cast the first lot for him who should begin to remove the ashes from the altar: returned to the chamber of lots to cast for thirteen different pieces of service: sent for the lamb for the morning sacrifice: opened the seven doors of the Court of Israel: trumpets sounded to collect the musicians and stationary men: lamb killed: lamps of the golden candlestick trimmed: ashes on the altar of incense removed: retired to the chamber of lots to pray, and repeat the commandments and phylacteries: cast lots a third time for offering incense on the golden altar, and laying the morning sacrifice on the altar: the way in which these were done. Four of the prayers which the people uttered while the incense was burning. The priest who offered the incense, and his three associates bless the people from the steps of the porch. The meat offering of the daily sacrifice, and the sacrifice of the high priest presented: the drink offering poured out: the morning service concluded by the musicians singing the psalm for the day. The employment of the priests during the middle of the day. The manner of conducting the evening service. Four reflections—1. The regularity and order with which every thing was conducted. 2. The many circumstances which tended to give solemnity to the service. 3. The light which it throws on the history of Zacharias in Luke i. 9, &c. 4. The tendency it had to lead men to Christ. The standing regulations of the Sanhedrin to preserve order and decency; and their similarity to the instructions which Christ gave his disciples in Matth. x. 9, 10.

As the manner of conducting the daily service of the Temple comes next to be considered, I shall endeavour to describe it as clearly as possible. Let us begin then with the morning, and go on through the day until the evening.

It was formerly observed, when describing the Court of Israel, that the chief residence of the priests on duty, was in that building near the north-west corner of the Court of Israel, called *Bitmuk-ed.* And it may now be observed, that the first thing they did, after enjoying repose, was to bathe in the rooms provided for that purpose. For none might go into the Court of the Priests to serve, (not even those who were ceremonially clean,) who had not previously washed their bodies in water. But that immersion of the whole body in the morning, was not repeated through the day. They frequently, however, washed their hands and feet; for their duty led them to go often out of, and return to, the Court; and at all these times, they ran to the laver to wash, before they resumed their office. Perhaps it was to this that our Saviour alluded, when he said to Peter, in John xiii. 10, "He that is washed needeth not, save to wash his feet, but is clean every whit."

The priests, having thus bathed and dressed, (which they were obliged to do at an early hour, on account of the coming of the president of the lots,) held themselves in readiness for his arrival: for they were quite uncertain as to the particular time of his knocking to obtain admission: it being sometimes at the cock crowing, sometimes after it, and sometimes before it.[a] Perhaps that uncertainty on his part, and watchfulness on theirs, may have given ground to the following exhortation of our Saviour, or at least may be considered as illustrating it:[b]—"Watch ye therefore, for ye know not

[a] Mishna, Tractat. de Sacrificio Jugi, cap. i. sect. 2.

[b] Mark xiii. 35, 36.

when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping."

We are not told how long the president of the lots remained at Bitmuked, but it probably was not long. From that apartment, therefore, they all issued, through a door which communicated with the Court of Israel, having lamps or torches in their hands, and dividing themselves into two companies; the one to go round the back of the Temple, along the west and south sides of the Court of Israel, and the other along the north and east sides of the same Court, until they met at the pastryman's chamber, on the south side of the gate Nicanor. When they reached that place, the one company asked, if all was safe and well, and the other answered, "Yes, all is well:" on which they called upon the pastryman to make the cakes for the high priest's meat offering.[a]

That being done, the president and priests retired to the south-east corner of the Court, to that half of the chamber Gezit which entered from the Court of Israel, to cast lots for the duties connected with the altar. Where, having formed themselves into a circle, and fixed upon some number at pleasure, the president took off one of their bonnets, to mark the person at which the numeration began, and said, "Here will I begin to count; hold up your fingers." Then he counted the number previously agreed upon; and the person at whom it ended was the person who began to remove the ashes from the altar of burnt offering,

[a] Mishna, Tractat. de Sacrificio Jugi, cap. i. sect. 3.

This manner of casting lots was appointed by the Sanhedrin, both for the sake of solemnity and safety. For it being considered honourable to be the first who removed the ashes from the altar, a bustle sometimes ensued; and, in the jostling to get forward, a priest at one time was pushed over the ascent, and had his leg broken. To prevent, therefore, the repetition of such indecencies, the Sanhedrin determined to settle it by lot.[a] *Micah*[b] speaks of a different way from the former; for, when lamenting the fate of the Jews, he says, "They shall have none who shall cast a cord by lot, in the congregation of the Lord."

The particular person being thus chosen, he left his companions in the room Gezit, washed his hands and feet at the laver, took the silver shovel that usually stood on the west side of the altar, and ascended the altar to begin his work. But it may be proper to remark, that there were three fires constantly burning on the top of the altar; namely, the great fire for the sacrifices;[c] a small fire from which were taken the coals that were required to burn the incense in the Holy Place; and another small fire, which was intended to insure a constant supply of that element on the sacred pile. It was with the largest of these fires that the priest appointed had to do. He began, therefore, with stirring the coals, to separate the ashes from the unconsumed wood, and pieces of flesh; and having filled his shovel with ashes, he descended to the pavement, turned towards the east side of the ascent to the altar, and laid them in the place that

[a] Mishna, Tractat. de Die Expiationis, cap. ii. sect. 1, 2.
[b] Chap. ii. 5. [c] Lev. vi. 12, 13.

was allotted for the garbage of the birds, and the ashes that were taken from the golden altar.

This was the signal to the rest of the priests to quit the room Gezit, and hasten to wash their hands and feet at the laver, as their custom was when they had left the court. Some then took the shovels and hooks that were required in the service, ascended the altar, and placing themselves round its several sides, proceeded to finish what the first priest had begun; by drawing the unconsumed wood and flesh aside, collecting the ashes into a heap, and filling the vessel called *Pheseketer*, (פסכתר), which contained half an omer,[b] as often as was necessary, till the whole were removed; while others, who had remained below, emptied that large vessel into smaller ones, and carried the ashes to a clean place without the city.[c] These things were usually done about the dawn; but on the three great festivals they began much sooner, and on the day of expiation they began at midnight.[d]

The ashes being thus removed, the next thing in order was the renewal of the fires, beginning with that for the sacrifices, which they called *the great pile*, (מערכה גדולה *morekè gedulè*,) and which was placed rather towards the east side of the altar.

The second fire, whence they took the coals for the incense, was made of the wood of the fig-tree, and placed on the south-west corner, as most con-

[a] Mishna, Tractat. de Sacrificio Jugi, cap. i. sect. 4.

[b] Ibid. cap. v. sect. 5. [c] Lev. vi. 9—12.

[d] Mishna, Tractat. de Die Expiationis, cap. i. sect. 8. De Sacrificio Jugi, cap. ii. sect. 1, 2. Lightfoot's Heb. and Talm. Exer. John xix. 31.

venient for the priest who was appointed to take it into the Holy Place. And the third, or that intended for preserving the flame alive, was kindled on any side of the altar indifferently. Thus, when the several fires were renewed, the unconsumed parts of the former day's sacrifices were replaced, in order to be burnt, before the morning and other sacrifices were ready for offering.[a]

The next duty, after renewing the fires, was the returning of the priests to the room Gezit, to begin the *second lot*, for the thirteen particular services, which were assigned to thirteen particular persons. This ballotting, if I may so call it, was conducted in the same way as the first; the ballotted person getting the first, and the other twelve who stood beyond him, the twelve offices that remained. The offices assigned them were the following:—The person at whom the number agreed upon ended, killed the sacrifice. He who stood next, received the blood, and sprinkled it on the altar. The third person cleansed the incense altar. The fourth dressed the golden candlestick and lamps. The fifth brought the head and legs of the sacrifice to the ascent of the altar. The sixth, the two shoulders. The seventh, the rump and the feet. The eighth, the breast, weasand, and pluck. The ninth, the two loins. The tenth, the inwards. The eleventh, the meat offering. The twelfth, the high priest's meat offering: and the thirteenth, the drink offering.[b] Those who were not appointed to any of these offices, went

[a] Mishna, Tractat. de Sacrificio Jugi, cap. iii. sect. 3—5.

[b] Ibid. de Die Expiationis, cap. ii. sect. 3.—De Sacrificio Jugi, cap. ii. sect. 3.

about the more servile employments, such as fetching out the vessels to the other priests, &c.

We are now come to the time when they prepared to kill the morning sacrifice,[a] which was performed thus:—The president said to the priests, "Go and see whether it be time to kill the daily sacrifice." Accordingly, one of them went to the top of some of the buildings about the Temple, and when he saw that it was day, said, "It is day." "But," said the president, "Is the heaven bright up to Hebron?" To which the person answered, "Yes." "Then," said he, "go and fetch the lamb out of the lamb room."[b] Accordingly they went to the room of that name, at the north-west corner of the Court of Israel, and before they brought it out, they examined it by candle-light, although it had been examined before, to see whether there was any blemish on it. And that being concluded to their satisfaction, the person who was appointed to kill it brought it to the place of rings, on the north side of the altar; the ballotted persons attended to fulfil their portions of duty as these came in succession; and the unballotted went to the room where the vessels were kept, to bring from thence the ninety-three gold and silver vessels that were used in the ordinary daily service of the Temple: for on extraordinary occasions they used many more.[c]

While these were engaged in examining and fetch-

[a] Exod. xxix. 38. Num. xxviii. 1—10.

[b] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 1, 2. De Sacrificio Jugi, cap. iii. sect. 2, 3.

[c] Ibid. de Die Expiationis, cap. iii. sect. 4. De Sacrificio Jugi, cap. iv. sect. 1—3.

ing the lamb, the priests, who carried the keys, were opening the seven gates of the Court of Israel, and the two doors that separated between the porch of the Temple and the Holy Place. At the opening of the last of the seven gates, the silver trumpets gave a flourish,[a] to warn the Levites to attend at their desks for the music, and the stationary men to be in their places, as the people's representatives. And when the folding doors of the Temple were opened, the sound which they made, was the established signal for killing the sacrifice.[b] But while the persons ballotted were employed without the Temple, in killing the lamb, sprinkling its blood, cutting it in pieces, and carrying it to the ascent which led up to the altar, the two persons appointed to trim the lamps, and cleanse the altar of incense, were not idle within the Holy Place. The manner in which they were engaged was this:—There was a large piece of marble that lay before the golden candlestick, with three steps cut in it. By these the priest ascended to trim the lamps. Those which had gone out were supplied with new wicks and oil, and lighted at the lamps that were still burning; but if the lamp in the middle chanced to go out, it could only be lighted by a coal brought from the altar of burnt offering. That middle lamp was known among the Jews by a particular name; for it was called *the western lamp* (נר מערבי *ner morebi*), not because it stood the most westerly of the seven, but because it was bent towards the

[a] Mishna, Tractat. de Tabernaculis, cap. v. sect. 2.
[b] Ibid. Tractat. de Sacrificio Jugi, cap. iii. sect. 7.

Most Holy Place, and all the other lamps were bent towards it. The lamps which were burning, were also trimmed and supplied with oil. It should however be remembered, that five only of the lamps were trimmed at that time; and that after doing so, the priest set down his golden dish called *kúz* (כוז), with the oil, wicks, snuffers, &c. on the second of the marble steps, and went out. The remaining two were trimmed by him afterwards. Thus, while the priests were killing the morning sacrifice, the person we are speaking of, was employed in trimming these five lamps; and it was a rule with them, that some of them should always be trimmed while the blood was sprinkling upon the altar.

Such were the duties of one of the lotted persons who went into the Holy Place. With respect to the other, whose office it was to cleanse the incense altar, he likewise had a golden dish called *theni* (מגן), which he placed before the altar, and into which, having put a handful of the dead coals and ashes, and then brushed over the rest, he left the dish standing on the ground before the altar, and went out.[a] As these two persons, therefore, came into the Holy Place together, so did they also go out together; but we shall soon see them returning to the Holy Place again. It is enough for us to know at present, that by the time they went out and joined their brethren, those employed about the sacrifice had slain it, cut it in pieces, carried it to the top of the altar, salted, and leaving it there for a time, were returning to the room

[a] Mishna, Tract. de Sacrificio jugi, cap. iii. sect. 6, 9.

Gezit to join in prayer. Dr. Lightfoot, from their own writings, has given us a copy of it, as follows:

"Thou hast loved us, O Lord our God, with an everlasting love: with great and abundant compassion hast thou compassionated us, O our Father, our King: for our fathers' sakes who trusted in thee, and whom thou didst teach statutes of life: so be gracious to us also, O our Father, O most merciful Father. O thou compassionate One, pity us, and put into our hearts to know, understand, obey, learn, teach, observe, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes by thy law, and cause our hearts to cleave to thy commandments, and unite our hearts to love and fear thy name."

After prayer they rehearsed the ten commandments, and after the ten commandments they repeated their phylacteries; which it is needless here to enlarge upon, as they were described when treating of the mitre as a part of the dress belonging to the high priest.

We now come to the third time of their casting lots, the object of which was, 1. To choose two persons to offer incense on the golden altar; and, 2. To determine the person who should take the pieces, from the top of the ascent of the altar, and lay them on the fire.[a] Having ascertained, therefore, both of these in the ordinary way, the two who were balloted to offer incense, immediately began to discharge their duty; for the regulation was, "that the incense of the morning, should be offered between the sprinkling of the blood, and the laying on of the pieces upon the altar; and

[a] Mishna, Tractat. de Die Expiationis, cap. ii. sect. 4.

the incense of the evening, between the laying on of the pieces on the altar and the drink offering." Accordingly, one of them took a silver dish, capable of containing three cabs, in which was a censer full of frankincense;[a] and the other took a censer, to fetch some live coals from the small fire, on the south-west corner of the altar, that was destined for that purpose. Both of them then proceeded to the Temple, ringing the Megeruphita, (great bell, or gong,) as they passed, to warn the priests who were absent, to come to worship; the Levites who were absent, to come to sing; and the stationary men to bring those to the gate Nicanor, whose purification was not perfected.[b] Having reached the steps that led to the porch, they ascended them with becoming solemnity, preceded by the two priests, who had been in the Holy Place before, trimming the lamps and cleansing the altar of incense. He who had trimmed the five lamps, now trimmed the other two, took up his golden dish called *kûz*, worshipped towards the Most Holy Place, and came out into the porch. He who had cleansed the altar of incense, but had left his golden dish called *theni*, now took it up, worshipped, and came out into the porch. And he who carried the censer of coals, after kindling the fire on the incense-altar, also worshipped and came out into the porch, leaving the priest, who had the incense, alone in the Holy Place.[c] But that priest was not allowed to kindle the incense when he pleased; for whether he were a priest, or the high priest, who was engaged in that office, he might not pro-

[a] Mishna, Tractat. de Sacrificio Jugi, cap. v. sect. 4. Lightfoot's Heb. and Talm. Exer. on Luke i. 9.

[b] Mishna, Tractat. de Sacrificio Jugi, cap. v. sect. 5, 6.

[c] Ibid. cap. vi. sect. 1, 2.

ceed, till the president from without gave him the signal by calling to him to *offer*: the intention of which restriction evidently was, to allow the priests time to retire from between the porch and the altar, and to see that the people were ready for worship.[a] Accordingly, on the signal being given, the incense was kindled, the Holy Place was filled with perfume, and the congregation joined in prayer without. As curiosity naturally prompts us to inquire what these prayers were, I shall first premise, that they prayed for those heathens, who were the friends of the Jewish people,[b] and then copy four of the prayers, which they put up for their own nation, which Lightfoot has translated from the Jewish ritual. The first, which they called *Amet uitsib*, (because it began with these two words אמת ויציב) regarded their phylacteries, and was as follows:—

"Truth and stability, and firm and sure, and upright and faithful, and beloved and lovely, and delightful and fair, and terrible and glorious, and ordered and acceptable, and good and beautiful, is this word for us for ever and ever. The truth of the everlasting God our King, the rock of Jacob, the shield of our salvation for ever and ever. He is sure, and his name sure, and his throne settled, and his kingdom and truth established for evermore."

The second prayer, which the Talmud calls *Obûdè* (עבודה), from the word with which it begins, and which Maimonides calls *Retsè* (רצה), from one of the principal words in it, is as follows:—

"Be pleased, O Lord our God, with thy people

[a] Mishna, Tractat. de Sacrificio Jugi, cap. vi. sect. 3. Lightfoot, Heb. and Talm. Exer. on Luke i. 9, 10. [b] 1 Maccab. xii. 11.

Israel, and with their prayer, and restore the service to the oracle of thy house, and accept the burnt offering of Israel, and their prayer in love with well-pleasedness; and let the service of Israel, thy people, be continually well-pleasing to thee. We praise thee, who art the Lord our God, and the God of our fathers, the God of all flesh, our Creator, and the maker of all the creation. Blessing and praise be to thy great and holy name, because thou hast preserved and kept us! So preserve and keep us, and bring back our captivity to the courts of thy holiness.

The third prayer, called *Shim Shelûm*, from the first two words, (שים שלום) begins thus:—

"Appoint peace, goodness, and blessing, grace, mercy, and compassion, for us, and for all Israel, thy people. Bless us, O our Father, even all of us, as one man, with the light of thy countenance; for in the light of thy countenance, thou, O Lord our God, hast given us the law of life, and loving mercy and righteousness, and blessing and compassion, and life and peace. Let it please thee to bless thy people Israel at all times. In the book of life, with blessing, and peace, and sustentation, let us be remembered and written before thee, we, and all thy people, the house of Israel."

The fourth prayer was that which was used on the sabbath morning, by the course that went out, as a farewell blessing on the course that came in. It was as follows: "He who caused his name to dwell in this house, cause to dwell among you, love and brotherhood, and peace and friendship."

Let any one compare these prayers with the Hymns of Orpheus, and the other prayers of the

heathen, and he will see the advantages which a land possesses by being favoured with revelation. At the same time, it must be acknowledged that they are much disfigured by vain repetitions, as if they wished to be heard for their much speaking.

But let us attend to the remainder of the morning service.—When these prayers were ended, and before the four priests had left the Temple, the priest, whose lot it was to lay the pieces of the lamb upon the altar, threw them into the fire as fast as he reverently could, and then taking the tongs, disposed them in somewhat of their natural order; after which he descended into the Court. It ought here to be stated, that, besides the wood which was laid upon the great fire for consuming the sacrifices in general, there were two distinct faggots reserved for the morning and evening sacrifice, which, in the morning, were carried and laid on by one priest, but in the evening by two. What their reason was for so doing, is not mentioned by Lightfoot, although he says that they had a distinct tradition on the subject.

We are not told how long the person remained in the Holy Place, whose office it was to burn the incense; whether it was during the time that the people prayed, or till the pieces were laid upon the altar: but after the pieces were laid, and the priest had descended into the Court, the four priests who had been in the Holy Place, appeared upon the steps that led to the porch. To them the attention of all was turned. They stood with their eyes towards the ground in token of humility. Their arms were extended, so as their hands were higher

than their heads; and one of them, probably he who burnt the incense, in a solemn and audible voice blessed the people in the following words:[a]— "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious to thee: the Lord lift up his countenance upon thee, and give thee peace."[b] After which the daily meat offering was offered; then the meat offering of the high priest, which was called *hebitin* (חביתין); and last of all the drink offerings; at the conclusion of which the Levites began the song of praise formerly described when speaking of the Levites; and, at every pause in the music, the people worshipped.[c] Thus did the morning service end, and the people depart to their respective habitations.

The duties of the Temple during the middle of the day cannot be specifically pointed out, for they varied constantly in their nature and number; since the priests, between the morning and evening sacrifice, held themselves always in readiness to offer the sacrifices which any of the Israelites might happen to present, either of a voluntary or expiatory nature. In that interval, therefore, was the time for offering burnt offerings, sin offerings, trespass offerings, and peace offerings; with their respective meat and drink offerings. Hence, it is natural to suppose, that they sometimes had few, sometimes a considerable number, and at the great festivals a great many; since these were the times for offering, not only the peculiar sacrifices which these feasts required, but also the sacrifices, whether

[a] Num. vi. 24, 25, 26.

[b] Mishna, Tractat. de Sacrificio Jugi, cap. vii. sect. 2.

[c] Ibid. cap. vii. sect. 3.

expiatory or voluntary, which the persons residing at a distance from Jerusalem owed to the Temple.

The *Evening Service* began about the ninth hour,[a] and was nearly the same with that in the morning, the differences between them being but trifling. Thus, in the 1st place, they had no new lots in the evening, for that which was assigned them in the morning they retained in the afternoon. 2. If there happened to be any in the house of their father who had not burnt incense, these cast lots who should do it; but if all of them had been employed in that particular service, then he who burnt it in the morning did the same in the evening. 3. The burning of incense was later in the evening than in the morning, for in the morning it was between the sprinkling of the blood and the laying of the pieces upon the altar; but in the evening, it was between the laying of the pieces upon the altar and the drink offering. Thus the public prayers in the evening coincided with the time of the daily meat offering. And to the offering of the evening sacrifice, with the incense that accompanied it, and was burnt by the priest, in the Holy Place, on the golden altar, does the Psalmist allude in the following beautiful prayer. "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice."[b] Lastly, There were some days, when the priests did not bless the people in the evening, from the steps of the porch: but the reason is not specified by Dr. Lightfoot, as being too trifling to be mentioned.

[a] Acts iii. 1; and Joseph. Antiq. xiv. 4. [b] Psalm cxli. 2.

It is impossible to peruse the preceding account of the daily service, without being struck, in the first place, with the regularity and exactness with which every thing was conducted. These were requisite in a place where so many persons were assembled, and so many duties were going on. They caused all things to be done decently and in order; and were suited to the service of that Being, who is the God of order and not of confusion. Secondly, As the mind was pleased with its exactness, so there were many circumstances which tended much to inspire it with awe. The early hour at which it began, when the shades of night were not completely dispelled; the nature of the sacrifice, as founded on their being sinners, and leading them to him who was the Lamb slain from the foundation of the world; the silence of the people at the season of prayer; the solemn benediction from the steps of the Temple; the large band of vocal and instrumental music employed in celebrating the praises of Jehovah; and the repetition of these sacred rites every evening; all conspired to fill the mind with solemn awe, to raise the heart of the worshipper from earth to heaven, and to make him anticipate the joys of the blessed. How different, in its nature and tendency, was the abominable ritual of the heathen temples! Thirdly, Does not what has been said concerning the priest, who was appointed to offer incense, serve to explain the situation of Zacharias, the father of the Baptist, as mentioned in Luke i. 9, &c.? For he was that very person on whom the lot had fallen that day, according to the custom of the priest's office, to burn incense when he went into

the temple of the Lord; while the whole multitude of the people were praying without." While he was thus engaged, with his face towards the Most Holy Place, and his heart perhaps longing for the consolation of Israel, "the angel of the Lord appeared on the right side of the altar," to inform him of the birth of the Messiah's forerunner; and struck him dumb on account of his unbelief. But while this interview was passing between the angel and Zacharias, fully more than the usual time for the priest's remaining in the Holy Place had elapsed: "The people therefore waited for Zacharias, and marvelled that he tarried so long in the temple." At length, however, he appeared; but what must have been their surprise, when, instead of blessing them, as usual, from the steps of the temple, he could only beckon to them and remain speechless! Such an event would spread far and wide. Jerusalem and Judea would hear of the miracle; and all would unite in raising the character of John the Baptist.[a] Lastly, May not the duty of the priest who was appointed to the incense, lead us to think of Jesus Christ, as the high priest of his church, who was not appointed merely for a day, but appears continually at the altar above, with a golden censer in his hand, full of incense, that he should offer it up with the prayers of the saints on the golden altar which is before the throne?[b]

Hitherto we have confined our attention to the daily service of the Temple, but we ought also to notice the standing regulations, which the Sanhe-

[a] See Lightfoot's Heb. and Talm. Exer. on Luke i. 8—11.

[b] Rev. viii. 3, 4.

drin made, to keep order and decency among the worshippers.

There is indeed a general rule mentioned in Lev. xix. 3, xxvi. 2, which says "Ye shall reverence my sanctuary;" and all who were ceremonially unclean, were consequently forbidden to enter these sacred courts: but the standing regulations in our Saviour's days prohibited many things which came not under that legal impurity. The following have been copied by Lightfoot, from their own writings.

1. "None might enter the mountain of the house (or within the 500 cubits square) with his staff." Hence, when our Lord drove out the buyers and sellers from the Court of the Gentiles, he used a scourge of cords. And the only exception to this rule was with respect to "the man of the mountain of the house," who carried a staff when he went his rounds in the night, to beat those Levites who were sleeping while on guard.

2. None might enter in thither "with his shoes on his feet." This they founded on Exod. iii. 5, and Josh. v. 15; but though shoes were prohibited, sandals were not: unless we except the priests and Levites while on duty, which they always performed barefooted.

3. "None might go in with dust on his feet." The injunction was to wash or wipe them, that by thus looking to his feet when he entered the house of God, he might be reminded to shake off all worldly thoughts and affections.

4. "None might enter the mountain of the house with his scrip on;" as that was used only by shepherds, or persons on a journey.

5. "None might enter the mountain of the house with money in his purse." These purses were in their girdles; which were so folded and stitched, that whilst they served to bind their garments, they were also employed to keep their money. Hence, though they were enjoined to lay aside their scrips, they were not enjoined to lay aside their girdles, for these last could not be wanted: the only thing required of them was to have no money in their girdles. But if that was the case, how did Peter say to the lame man at the beautiful gate of the Temple, "Silver and gold have I none?" Do not the words lead us to suppose, that although Peter had none, the lame man took it for granted that others might; else, why did he cause himself to be laid within the Temple to ask alms? The natural answer to this remark is, that although no one might carry money into the Temple in his girdle, many carried it in their hands: either to give to the priests for the sacrifices they required, and the meat and drink offerings connected with them; or to the treasuries for the poor, and for the repairs of the Temple, &c. The lame man might therefore well expect some small portion of these in charity. In the above regulations, we may notice a wonderful resemblance to the injunctions which our Saviour gave to his apostles, in Matth. x. 9, 10, when he sent them out to preach the gospel: "Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither shoes, nor yet staves;" for he adds, "the workman is worthy of his meat;" thus intimating that they would procure a sufficiency among those who believed in their instruc-

tions, and were benefited by their miracles. Accordingly, after they returned, our Saviour asked them, Luke xxii. 35, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing."

A 6th regulation was, that "None might spit on the floor of the Temple." If he felt himself under that necessity, he was enjoined to do it in a corner of his garment.

7. "All irreverent gestures were strictly forbidden:" under which were included, laughing, scoffing, idle talking, as well as openly indecent behaviour. These were especially forbidden in that part of the Women's Court, which was before the Gate Nicanor; because there the persons were in view of the Temple.

8. "The Mountain of the Lord's House was not to be made a thoroughfare," under the pretence of its giving a nearer road to those who were in haste: for it was dedicated, not for the business of this world, but for religion.

9. "Every worshipper went leisurely and gravely to the place where he should stand; and there demeaned himself as in the presence of God, with reverence and godly fear."

10. "The established posture for worship was that of standing, with the feet close to each other, the eyes bent to the ground, the hands upon the breast, and the right hand above the left." How similar to this was the posture of the publican,[a] who "would not so much as lift up his eyes to heaven, but smote upon his breast!" Nay, even the priests, who stood on the steps of the Temple

[a] Luke xviii. 13.

to bless the people, did not form an exception to this rule; for they neither looked up to heaven, nor forwards on the people, which we might consider the natural posture, but downwards to the ground; and the people, on their part, were forbidden to change their suppliant posture by looking up to them.

11. "No one might sit in the Court of Israel, or of the Priests, although he had been ever so weary, or had stood ever so long." The only exception to this rule was, in the kings of the house of David, who, when they came into the Court of Israel, were allowed the privilege of sitting if they chose.

12. "None might pray with his head uncovered:" but the wise men and the scholars added a veil, for distinction's sake; and the priests, although they always wore their linen bonnets while they served, did not consider them as sufficient, and therefore added another covering when they prayed. It was this practice of praying with the head covered, that the apostle condemns in 1 Cor. xi. 4, &c. and his injunction is, that men in the Christian church shall reverse the practice in the Jewish church, and pray with their heads uncovered; but that the women should continue, as formerly, to have their heads covered.

13. The gesture in bowing before the Lord, was either by bowing the head, or falling down on the knees, or falling prostrate on the ground: but this last, although most frequently mentioned, was least practised, for they commonly substituted a very low bending of the body towards the ground in its place; giving as a reason, that prostration

was not fit for every man, but only for such as knew themselves to be righteous, like Joshua; a reason, one would think, the very reverse of what it ought to have been, since sinners certainly have most reason to show their humiliation; unless it were on the general principle, that the greater our attainments in piety, the deeper sense we shall have of our own unworthiness.

Lastly, When the different worshippers had finished the service, they might not, in retiring, turn their backs on the altar; and, therefore, they went backward till they were out of the Court. My author does not say whether this rule was confined to the Court of Israel and of the Priests, or extended to all the courts. But I am inclined to limit it to the two former, since he immediately adds, what was a rule in these courts, that none might go out at the same door at which he entered, to prevent confusion among the priests and other worshippers.

SECT. V.

Occasional Duties of the Priesthood.

1. The method of *burning the red heifer*, and using its ashes; ceremonies used in our Saviour's days: their great care about the person who burnt, and the person who purified: the number of red heifers slain from the time of Moses, till the destruction of Jerusalem. The probable reason of their appointment.—2. The mode of administering *the waters of jealousy*; much burdened with traditions.

It is natural to think, that besides the stated service of the priests, there were occasional duties

which they were called upon to observe. The two, however, which were of most note, were the burning the red heifer, and administering the waters of jealousy: on each of which we shall offer some remarks.

As the preparation of *the ashes of the red heifer*, for cleansing those who were defiled with a dead body, was an important article in the Jewish ritual, we shall here give an account of it; not as it was enjoined in Numbers, chap. xix. but according as it was burdened with the traditions of the fathers in the days of our Saviour. In the 1st place, then, the marks for choosing the red heifer take up no less than the first two chapters of the treatise on the Red Heifer, in the Mishna; but it is needless to spend time in repeating them. 2. For seven days before it was burnt, the priest appointed to burn it, was shut up in the chamber in the north-east corner of the Court of Israel, called the chamber of stone vessels: and the reason of his confinement for so long a time, was to prevent his being defiled by a grave or dead body.[a] 3. On the day appointed for burning it, he who was destined for that work, left the chamber of stone vessels, accompanied by some of the priests, and advanced towards Mount Olivet, preceded by the elders of the people; where, to prevent all possibility of defilement from graves, or a dead body, the whole of the road from the east gate of the Temple, through the Valley of Kidron, to the place where it was to be burnt, was formed on a continued series of arches.[b] 4. Having reached the spot, the priest

[a] Mishna, Tractat. de Vaccâ Rufâ, cap. iii. sect. 1.

[b] Ibid. cap. iii. sect. 6, 7.

who was to officiate, was desired by the elders to bathe in a chamber, which had been built for the purpose; whilst the other priests erected the pile, tied the animal with cords, and laid it upon it, with its head pointing to the south, and its back to the west, or to the Temple.[a] 5. When all was ready, the priest who was to officiate went forward, stood on the east side of the heifer, between its fore-legs and head, with his face to the Temple, and in that attitude killed it with his right hand, and received the blood with his left; which blood, as he could not, from his situation, sprinkle it seven times before the tabernacle of the congregation, according to the statute, Num. xix. 4, so it was considered sufficient to stand with his face to the Temple, and to sprinkle it towards it seven times.[b] 6. The next thing in order was, his setting fire to the pile, and while it burned, taking cedar wood, hyssop, and scarlet wool, and throwing them into it in succession, saying, "This is cedar wood—this is cedar wood—this is cedar wood:" to which the priests and elders replied, "Well—well—well." "This is hyssop—this is hyssop—this is hyssop:" to which they replied, "Well—well—well." "This is scarlet wool—this is scarlet wool—this is scarlet wool:" to which they again replied in the same manner.[c] Lastly, After the whole was reduced to ashes, and these were collected with great care, pounded and sifted, one-third of them was laid up in a chamber in Mount Olivet, for sprinkling the people; one-third was delivered to the twenty-four courses, for sprinkling the priests; and one-third

[a] Mishna, Tractat. de Vaccâ Rufâ, cap. iii. sect. 8.
[b] Ibid. cap. iii. sect. 9. [c] Ibid. cap. iii. sect. 10.

was laid up in a chamber in the Sacred Fence, to be kept for a memorial.[a]

Such was the manner of preparing these ashes in our Saviour's days; let us next see how they used them. The general injunction in the law was, that they should be sprinkled by a clean person;[b] but the traditions strained that to a person who had never been defiled by a dead body in his life: and, accordingly, that such persons might be got, there were arches formed in a rock in Jerusalem, like those already described, with houses built upon them, into which certain women with child were brought to be delivered; whose children were kept at the public expense, to be ready, when they came of age, to sprinkle the ashes on those who needed them.[c] The prescribed form for doing it was this:—One of these persons, mounted on an ox, went to the Pool of Siloam; alighted in the water, for fear of being defiled by some dead body; filled a pitcher with water; remounted the ox; went to the chamber on Mount Olivet, which contained the ashes; took as many as were sufficient for his pitcher; mixed them with the water; sprinkled the persons who needed cleansing, by means of a bunch of hyssop; mounted the ox, and returned to his cell.[d] Nine of these kine were killed between the time of Moses and the destruction of Jerusalem by the Romans; viz. one by Eleazar, the son of Aaron; one by Ezra; two by Simeon the just; two by Jochanan, the son of Matthias; one by Elioenai, the son of Hakkoph; one by Hanameel Hammizri; one by Ishmael, the son

[a] Mishna, Tractat. de Vaccâ Rufâ, cap. iii. sect. 11. [b] Num. xix. 18.
[c] Mishna, Tractat. de Vaccâ Rufâ, cap. iii. sect. 2. [d] Ibid.

of Fabi; and they look for a tenth in the days of the Messiah.[a] On reviewing these nine red heifers, one cannot help remarking, how their defilements increased with their traditions. For two of these kine served till after the days of Ezra, which was about a thousand years: but when the traditions were introduced, the other seven were killed in less than five hundred years.

Hitherto we have said nothing about the probable reason, why God appointed this law for purification; let us now inquire into it.

In the first place, then, God chose a female rather than a male, to pour contempt on the worship of Egypt; for the females were sacred to Isis or Apis. Thus, Herodotus[b] says, that "all the Egyptians sacrifice clean cattle, and always males; for it is not allowed to sacrifice females, as being sacred to Isis." Porphyry[c] says, that "with the Egyptians and Phœnicians, any one would sooner taste human flesh than the flesh of a cow." And Tacitus[d] observes of the Jews, "that they slew a ram in contempt of Hammon; and sacrificed a cow, which the Egyptians worship, as a symbol of Apis."

In the second place, God appointed to the Jews a red heifer in particular, not because it was most highly esteemed, or resembled the golden calf which Aaron made, but because cows of that colour were offered by the Egyptians to Typhon, Python, or the devil. Thus Diodorus Siculus[e] tells us, that "the Egyptians sacrifice red cows,

[a] Mishna, Tractat. de Vaccâ Rufâ, cap. iii. sect. 5.
[b] Lib. ii. cap. 41.
[c] De Abstin. lib. ii. sect. 11.
[d] Hist. lib. v.
[e] Hist. lib. i. sect. 79.

because Typhon, who oppressed Osiris by his snares, had that colour." And Plutarch[a] says, "The Egyptians, thinking Typhon to have been of a red colour, sacrifice no cows unless they be red; making such minute observation, that if they had but one black hair, they were not to be sacrificed." The Egyptians, indeed, suited their sacrifices to their gods. Thus a black cow was sacrificed to the Nile, because the Nile was black; the obelisks were of pyrites, which are of a red colour, to resemble the rays of the sun; horned bulls were offered to the moon; white horses to the sun; and red cows to Typhon, or the devil.

In the third place, The singular ceremonies used in killing the heifer, had an evident reference to heathen usages, and were intended to counteract them. Thus, it was killed in the presence of the high priest,[b] who represented Jehovah, to show that it was not sacrificed to a heathen deity. It was slain without the camp, not only to be a type of Christ who suffered without the gate, but also to cast contempt on their sacrificing it in their temples to Typhon. Its blood was sprinkled, not thrice only towards the Tabernacle, which was the heathen number; but seven times, or the sacred number, which was appropriated to the sprinklings in the sacrifices to Jehovah. And when its carcass was burnt, three different articles were thrown into the fire along with it; viz. cedar wood and hyssop, each the size of a man's hand, according to Maimonides; and scarlet wool, of the weight of five shekels, according to the same author. These being used by heathens in their

[a] De Isidc. [b] Num. xix. 3.

lustrations, were ordered to be burnt along with the heifer, to teach the Israelites their inefficiency.

Lastly, The method of applying the ashes of the red heifer as a lustration in the case of defilement by a dead body, was intended to vilify the sacred heifer of Egypt, and to lead the Israelites from those heathen methods of purifying which they had seen, and perhaps approved of in Egypt; for the Egyptians employed the water in which the Ibis had drunk, and which had been farther consecrated by certain magical rites, in order to remove various kinds of pollution. By confining, therefore, the lustration of the Jews to that one case of defilement by a dead body, it checked a tendency to other lustrations; and, by employing the ashes of the red heifer mixed in water, it had the double effect of dishonouring the sacred animal of the Egyptians, and undermining their veneration for the water accounted sacred by the Ibis and by magic. It is scarcely necessary to add, that by this sprinkling of a solution of the ashes of the red heifer in water, on persons defiled by a dead body, there was, on the one hand, a lesson given them of sanctity for the Tabernacle and Temple, since none who were polluted could enter that holy place; and, on the other, a mean was afforded for preventing the spread of contagion, which, in warm climates, becomes exceedingly active after death.

Having thus treated of the burning the red heifer, and the application of its ashes for the purification of those who had been defiled by the dead, let us next attend to the manner in which they administered *the waters of jealousy to the suspected wife.*

In Numbers v. 11, &c. we have a simple, solemn, and delicate line of conduct prescribed for the wife, who, whether justly or unjustly, had fallen under the jealousy of her husband. He was to take her to the priest, with an offering of barley without oil or frankincense; and the priest was to take her near before the Lord, put holy water in an earthen vessel, mix some of the dust that was on the floor of the Tabernacle with the water, uncover the woman's head, and put the offering of jealousy in her hand. In this solemn condition was he to state to her the nature and consequences of her offence, if guilty; viz. that by drinking the water thus prepared, her "belly would swell, and her thigh rot," and she would be a curse and an oath among her people: but if she was innocent, she had nothing to fear; adding, at the same time, that, in token of her acquiescence in these consequences, she must give her assent, by repeating these words, *Amen, Amen*. When that assent was given, the curse and her assent were written in a book, and afterwards blotted out with the bitter water, a part of which was given her to drink. Then the matter was referred to God, as the searcher of hearts, by taking the jealousy offering from the woman's hand, waving it before the Lord, and offering it upon the altar: after which the matter ended, by giving her the remainder of the water to drink; and leaving the event with Him, who had instituted such a mean to prevent impropriety and criminality of conduct in the married state. This was the original mode of procedure; but, as it may not be unpleasing to notice the effect which the traditions of the elders had in

corrupting that appointment of Heaven, we shall add the manner in which it was observed in the days of our Saviour.

If a husband, in consequence of previous suspicions, charged his wife in the presence of two witnesses, saying, "See thou speak not to such an one," although she were so imprudent as to do it, she was still free to live with her husband.[a] But if she went into that man's company, and remained with him alone, in a suspected place, she was forbidden, by the traditions, the company of her husband; and he was enjoined to bring her before the nearest Lesser Sanhedrin, or council of twenty-three; who, in their turn, sent them both to the Great Sanhedrin at Jerusalem, accompanied by two of the scholars of the wise, to prevent them from having any intimacy on the road, and to report the conduct of the inferior court to the superior.[b] But when arrived there, what did they? Did they suppose the woman innocent till they found her guilty, and treat her accordingly with humanity and delicacy? No: they used fawning words,[c] and terrified her with dreadful words, to make her confess guilt; and, if she confessed it, she was made to tear her matrimonial certificate, and depart from the council, which was equal to a divorce. But if she persisted in her innocence,

[a] Mishna, Tractat. de Uxore Adulterii suspectâ, cap. i. sect. 2.

[b] Ibid. cap. i. sect. 3.

[c] "My dearest daughter, perhaps an immoderate use of wine was the cause of thy conduct, or lasciviousness, or youth. Perhaps a multitude of wicked neighbours afforded the occasion. Come, for the sake of the great name of Him, who is mentioned in this holy ceremony, do not act so," as that water may dishonour it." (Mishna, Tractat. de Uxore Adulterii suspectâ, cap. i. sect. 4.)

"they brought her," says the Talmud, "through the east gates that are before the gate Nicanor;" that is, they must have brought her from the chamber Gezit, which was situated in the south-east corner of the Court of Israel, along that part of the Sacred Fence, which was on the south side of the Court of the Women, till they came to the east gate of the Court of the Women, that was called Beautiful; a space of two hundred cubits; where, as Rambam, upon the passage above quoted, expounds it, "they dragged her up and down the stairs of these gates, to bring her by weariness and fainting to confession." If she still persisted, these Jewish inquisitors had other methods still in reserve: for she was then taken one hundred and thirty-five cubits farther, or through the whole length of the Court of the Women, and set in the gate Nicanor, where the priest, who was to put her to the trial, took hold of her; publicly tore that part of her garments which covered her bosom, till she was exposed as far down as the heart. He then stripped her of her white raiment, if she chanced to have such, and clothed her in black; unloosed the tresses of her hair, and made it hang dishevelled on her shoulders; removed any rings or jewels she might have; tied a cord around her body across her breasts in this exposed state, and whoever chose, (her own servants excepted) might go to gaze at her.[a] Censures in some of the Christian churches, are often condemned as making women profligate, by destroying the remains of female delicacy, and that excellent barrier of female virtue—a sense of character; but these are trifles compared with those of the Jews.

[a] Mishna, Tractat. de Uxore Adulterii suspectâ, cap. i. sect. 5, 6.

Let us, however hear the conclusion of this singular trial. Persisting in her innocence, the jealousy offering was put into her hand in a wicker basket; a little water was brought from the laver in an earthen vessel; some dust was taken from under the flag in the five cubits space, between the Porch of the Temple and the Holy Place, and mixed with it;[a] the curse mentioned in Num. v. 19—22, was uttered; both it and her response were recorded in a book; they were then blotted out with the bitter water, and afterwards given her to drink. If she was afraid to drink the water, and confessed her guilt, the officiating priest poured it out, and scattered her offering among the ashes that lay below the ascent to the altar. If she refused, and yet would not confess, she was forced to take the bitter draught.[b] If she drank the water pursuant to the Mosaic statute, her offering was presented before the Lord, and herself dismissed as in God's hands.

Nothing perhaps can give a more striking picture of the state of morals among the Jews, than the above alterations in the divine injunction. It is probable that, in the first ages, these direct appeals to the Searcher of Hearts were never in vain, and that guilty persons were visibly punished: but it is not equally probable that, when corrupted by tradition, the Divine Being would give so visible a decision. Indeed, the Jews themselves seem to confess this: for they tell us, that "the operation of these waters was not immediate, but followed afterwards, though sometimes it did not appear for

[a] Mishna, Tractat. de Uxore Adulterii suspectâ, cap. ii. sect. 2.
[b] Ibid. cap. iii. sect. 3.

two or three years; for she bare no children, became sickly, languid, and in the end died." It is not for us to deny the truth of this assertion; but a medical person could easily show, how all these effects might have been produced by the previous treatment, although the water had never been tasted. Nachmanides goes a step farther, and ascribes the inefficacy of the waters of jealousy, not to the prevalence of tradition solely, but to the exceeding corruption of the Jewish nation. "There did not occur," says he, "any thing in the whole law, more sacred than this trial of adultery, by the bitter waters; and their operation was so visibly miraculous, while the Israelites lived in great continence and chastity, that none denied it. But these ceasing, the wonderful effect of the waters in discovering secrets, ceased also: as the Prophet Hosea says, in in chap. iv. 14. "I will not punish your daughters, when they commit whoredom; nor your spouses, when they commit adultery; for yourselves are separated with whores, and ye sacrifice with harlots."[a] Even the Mishna, although their standard book of traditionary law, does not hesitate to tell us the reason, why this singular law about the waters of jealousy was allowed to fall into desuetude. "After adulterers increased," says that ancient record, "they left off the bitter water."[b] Well then might our Saviour say to those who brought the woman taken in adultery, "He that is without sin among you, let him first cast a stone at her."[c]

[a] Quoted by Surenhusius in his Latin Translation of the Mishna, Pars Tertia, Præfatio.

[b] Tractat. de Uxore Adulterii suspectâ, cap. ix. sect. 9.

[c] John viii. 7.

PART V.

THE THREE GREAT FESTIVALS.

SECT. I.

The Passover.

Fixed by the appearance of the new moon in March; the way the Sanhedrin took to know this; the times when the couriers went through the land; all the males bound to appear, with a few exceptions; the fifteen days of preparation; three reasons assigned as the origin of the passover; manner of observing it under the Tabernacle and first Temple; lessons it taught the spiritual-minded Jews. The manner of observing it in our Saviour's days; the choice of the lambs; searching for leaven; the evening sacrifice, when killed to make room for the passover; the paschal societies, and regulations of the Sanhedrin concerning; hour at which they brought the lambs to the Temple to be killed; the three companies they formed; their manner of killing them; the part of the lesser Hallel that was sung; manner of singing it; the eighteen days of the year on which it was sung. Probable number of paschal lambs; the number of blasts of the silver trumpets during the killing of them; the Court of the Priests washed when done; regulations when the passover happened to fall on the sabbath. The paschal lambs how roasted; when and how eaten. The first cup of wine and water; prayer over it; size of the cup; the first washing of hands; manner of doing it; form of prayer during the operation. The five dishes that were brought to the table; the bitter herbs and sauce tasted; the dishes removed, and why; the dishes brought back, with the prayers on their return. The second cup of wine and water, and second washing of hands; the unleavened bread and bitter herbs dipped in the sauce and eaten; the prayer pronounced on the occasion; the meat and peace offerings eaten, with the prayer before. The paschal lamb eaten, with the prayer before it. The Aphikumen, or last piece. The third washing of hands, and third cup of wine

and water. The fourth cup, and the rest of the Hallel. The president's concluding prayer. A fifth cup sometimes taken, but seldom. Then the great Hallel sung; what it consisted of. Passover of the second month described. Paschal feast lasted eight days; the first seen already. The duties of the second day, or first of the passover week. On that day Christ was crucified; the circumstances attending that event considered. The duties of the second day of the passover week; manner of cutting down and presenting the first-fruits of the barley harvest; Christ lay in the grave the whole of that day. Duties of the third day of the passover week: on that day Christ rose. The duties of the remaining days. The way in which the modern Jews observe the passover.

HAVING reached that part of our plan which requires a description of the festivals observed at the Temple, we shall begin with the manner in which the Sanhedrin informed the nation of the times of their observance. This is given by Maimonides[a] at great length. The following is an abridgment.

The appearance of the new moon was the sign for calculating their religious feasts: but the Sanhedrin did not determine it themselves. For being judges, and wishing to appear impartial, they rather encouraged others to come to Jerusalem, to testify of the matter, by giving good entertainment to all who came, in that part of the city which was called *Bit-iozek* (בית יזק); and, after having taken the deposition of two witnesses, as to the time they had seen the new moon, they proceeded to spread the intelligence through the country.[b] This they did in the following manner.—A person with a bundle of brushwood, or straw, went to the top of Mount Olivet, where he kindled it, and waved it backwards and forwards, till he was answered by fires of a similar nature from the surrounding hills;

[a] In his treatise De Consecratione Calendarum, cap. ii. iii. iv. v.

[b] Mishna, Tractat. de Principio Anni, cap. ii. sect. 5, 6; iv. 4.

these, in their turn, spread the intelligence to others, and those to persons at a farther distance, till the whole of Judea was informed. Hence the words of the Mishna:—"It (viz. the signal) went from Mount Olivet to Sartaba; from Sartaba to Gryphena; from Gryphena to Hauran, near Antilibanus on the north of the Holy land; from Hauran to Bit Baltin, near the Euphrates; and he who stood there, never left off waving his torch, till he saw all the place of the captivity full of the like." Such then was the original mode of communicating intelligence among the Jews: but as the Samaritans sometimes counterfeited the sign, and thereby caused great confusion, another plan of a more specific nature was adopted, namely, that of messengers who were dispersed over the country.[a] But these messengers went not every month; they were only dispersed seven times in the year;—viz. 1. In Nisan, or the first month, that the people might know the right day for keeping the passover. 2. In Jair, or the second month, on account of the second passover which was appointed for those who could not keep the first. 3. In Ab, or the fifth month, on account of the fast on the ninth day. 4. In Elul, or the sixth month, on account of the beginning of the civil year the next month after: for Elul was most commonly a *mensis vacuus*, or month of twenty-nine days only; consequently, the Jews, knowing the first day of Elul, might observe the thirtieth day after for the first of Tizri, or beginning of the civil year. And if on the thirtieth, they did not find, either by the

[a] Mishna, Tractat. de Principio Anni, cap. ii. sect. 2, 3, 4. Leusden's Philol. Hebræo-mixtus, Dissert. 37.

appearance of the moon, or the intelligence of the Sanhedrin, that it was the first of the month, they also, to make sure, kept the next day after. The 5th time that the messengers were sent was in Tizri, or the seventh month, on account of the day of expiation and the feast of tabernacles. The 6th was in Chisleu, or the ninth month, for the feast of dedication. And the 7th in Adar, or the twelfth month, for the feast of Purim.[a]

The times being thus fixed for the three festivals of the passover, pentecost, and the feast of tabernacles; let us attend particularly to the passover.

All the males of Israel were enjoined to attend, and the only persons exempted were, the men servants who had not obtained their freedom; the deaf; the dumb; the lame; persons who laboured under a defect of reason; the old; the uncircumcised; the sick; the delicate, to whom travelling so far would be dangerous; and infants, till they were able to walk from the city to the Mountain of the Lord's House, by the help of their father's hand.[b]

We have frequent mention of the *pheres* (פרס) of the passover, pentecost, and feast of tabernacles, which included the fifteen days immediately preceding any of these festivals; and which may be regarded as their preparation for these solemnities. That preparation was either *personal* or *public*. The personal preparation included every method that was used for impressing the mind

[a] Mishna, Tractat. de Principio Anni, cap. i. sect. 3.

[b] Ibid. de Sacris Solemnibus, cap. i. sect. 1. Malmonid. de Sacris Solemnibus, cap. ii. sect. 1, 3.

with its solemnity, or the performing of those purifications which prepared them for the feast.[a] And the public preparation consisted in repairing the roads, bridges, streets, and pools, or tanks as they are called in the east, for holding rain or river water for the convenience of travellers; in painting their sepulchres, so as to make them easily noticed, and thereby prevent defilement;[b] and in dispatching all business of a public nature, to give perfect freedom to public characters.[c]

The original institution of the passover, on the night before the Israelites left Egypt, deserves particular notice. First, They searched for leaven, and abstained from it seven days.[d] A he-lamb, or kid without blemish, was chosen by every family, and if the family were too small, two families united.[e] The lamb or kid was taken up on the tenth, and kept till the evening of the fourteenth day of that moon, which appeared in the first ecclesiastical month, or Abib.[f] It was then killed; and its blood was sprinkled, with a bunch of hyssop, on the lintels, and door-posts of their houses. It was roasted with fire, eaten with bitter herbs, with their loins girded, their shoes on their feet, their staves in their hands, and in haste. Not a bone of it was broken; and none of it remained until the morning; or if it did, it was burnt with fire.[g] The intention of all which was—1. To remind the Israelites of the deliverance of their first-born from the

[a] John xi. 55. Joseph. Bell. i. 11.

[b] Mishna, Tractat. de Siclis, cap. i. sect. 1. Light. Heb. and Talm. Exer. on Matt. xxiii. 27.

[c] Light. Heb. and Talm. Exercit. on John vi. 1.

[d] Exod. xii. 18, &c.; xiii. 7. Levit. xxiii. 6. Num. xxviii. 17.

[e] Exod. xii. 3, 4. [f] Ib. xii. 3, 6. [g] Ib. xii. 6—11, 46.

power of the destroying angel.[a] 2. To be a standing memorial, in succeeding ages, of the Lord's goodness to that nation.[b] And, 3. To be an antidote to the Egyptian idolatry. For the Egyptians reckoned the ram among the sacred animals, and worshipped it as a symbol of fecundity, and of the constellation Aries, in which their year began. Nay, even Jupiter himself was called Ammon, and his statue was made in the form of a ram. By ordering, therefore, a he-lamb to be killed, and its blood to be sprinkled on their doors, it was treating their divinity with evident contempt. The Jewish passover was forbidden to be eaten raw,[c] to distinguish it from what they had been accustomed to see in Egypt; where, in the worship of demons, and making of treaties, it was customary to eat flesh newly torn off, and drink blood recently drawn from the animal. Accordingly, Julius Firmicus,[d] when describing the honours done to Bacchus, tells us that "there, amidst drunken girls, and old men intoxicated with wine, as the abominable procession advanced, one might be seen hideous in a black garment, another terrible form brandishing a snake, and a third having his mouth stained with blood, whilst he tore the limbs of a sheep, which were still quivering with life." Plutarch says much the same thing,[e] as does Catullus in the following lines:[f]

Pars e divulso jactabant membra juvenco:
Pars sese tortis serpentibus incingebant.

[a] Exod. xii. 23. [b] Ib. xii. 25—27. [c] Ib. xii. 9.

[d] De Error. profan. relig. p. 10.—Illic inter ebrias puellas, et vinolentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso angue terribilis, alter cruentus ore, dum viva pecoris membra discerpit.

[e] Lib. de Orac. Defect. [f] In Nupt. Pelei et Thetid.

Hence Bacchus was called ωμηστης Διονυσος, Bacchus, the devourer of raw flesh. And Maimonides tells us,[a] that "they cut off some part of a living animal, and after sprinkling it with blood, eat it." The Jewish passover was "not to be sodden in water, but roasted with fire."[b] For the Egyptians and Syrians in sacrificing, sometimes boiled the flesh of the victims in water, and sometimes in milk. Hence the practice of the Athenians, mentioned by Philochorus,[c] who, "when sacrificing to the Hours, boiled flesh, but did not roast it, praying to these goddesses to drive away filth and noxious heats." "Before the fire" is particularly mentioned, both because it occasioned uniformity, for it might have been roasted in an oven, or in a brazen vessel, or in a frying-pan, or by being suspended in a furnace: and because it was contrary to an Egyptian and Chaldean practice, for these, like the Eretrian women, mentioned by Plutarch,[d] and the ancient Persians mentioned by Herodotus,[e] roasted their sacrifices not at the fire, but in the sun. Another circumstance attending the passover was, that it was to be entirely eaten, not only the flesh, but even the intestines:[f] which last was the more remarkable, as, in every other case, the intestines of animals were either burnt on the altar or otherwise disposed of. But the eating them at the passover, was in opposition to the heathens, who, in the solemnities of Bacchus, eat the entrails raw. Thus Arnobius[g] says, "They consumed

[a] Mor. Neb. [b] Exod. xii. 9. [c] Apud Athenæum, lib. xiv.
[d] Quæst. Græc. p. 298. [e] Lib. i. cap. 133. [f] Exod. xii. 9.
[g] Contra Gent. lib. v. p. 169.—Caprorum reclamantium viscera cruentatis oribus dissiparunt.

with bloody mouths, the entrails of he-goats, while they were still uttering cries." And it might also have been in contempt of their examination of entrails, for the purposes of divination. It is added, concerning the passover, that none of it was to be left until the morning,[a] partly to show the haste in which they were to depart from Egypt, and its idols; and partly in opposition to the heathen practice, of carrying a portion of the sacrifice home for preservation, to insure good omens.[b]

But although this feast was instituted primarily to preserve the first-born, to commemorate their deliverance from Egypt, and to create in them a hatred of Egyptian idolatry; it certainly typified to the spiritual-minded Jews, a greater deliverance from the bondage of sin and Satan. Hence, by their searching for leaven, they were taught, as an apostle says, to purge out the old leaven of malice and wickedness, that they might be a new lump, of the unleavened bread of sincerity and truth.[c] The lamb represented the Lamb of God slain before the foundation of the world in the divine purpose; from the foundation of the world in the divine promise; and on Mount Calvary in reality, to take away the sins of his people. Its being chosen by every family, showed their need of an individual acceptance of the promised Messiah. The sprinkling of its blood indicated, that, unless the blood of that Messiah were sprinkled on the lintels, and door-posts of their hearts, they could never be saved from the destroying angel. Its being roasted with fire, evidently typified the Mes-

[a] Exod. xii. 10. [b] Spencer, de Leg. Heb. lib. i. cap. 4.
[c] 1 Cor. v. 7, 8.

siah's sufferings, while standing in the place of sinners, when his heart was like wax, and melted in the midst of his bowels.[a] By eating it with bitter herbs they were taught, that, at the same time that they were grateful for an interest in the Saviour, they should feel a heartfelt sorrow for their numberless transgressions. The spiritual meaning of the attitude prescribed for eating, was also to teach, that, as they were pilgrims and strangers on the earth, seeking after a better country, even an heavenly, so they should have their loins girt about with truth; their feet shod with the preparation of the gospel of peace; the staff of faith and hope in the divine promise firm in their hands; and that they should be in haste, to proceed through the wilderness of this world, to the heavenly Canaan.

Such was the original institution of the passover, and such were the spiritual truths which were concealed under it. But this simple ordinance was wonderfully changed in the days of our Saviour, by means of their traditions. It will therefore be necessary to examine the manner of celebrating it at that time, both to gratify the curiosity of the reader, and also to explain those passages in the New Testament which contain an allusion to them.

Let it be observed then, that the companies from the different corners of the land, went to all the principal feasts, preceded by a bullock, with gilded horns, and the sound of music; a circumstance which even Plutarch notices. For, in his Αποφθεγματα, when he is speaking of Antiochus, he has the following anecdote:—"While he was besieging Jerusalem, the Jews asked a respite dur-

[a] Ps. xxii. 14.

ing the seven days of the feast; which he not only granted, but having provided bulls with golden horns (αλλα και ταυρους χρυσοκερως παρασκευασαμενος) and plenty of incense and odours, he brought them to the gates, and having delivered them to the priests, retired with his army. This so much astonished the Jews, that, immediately after the feast, they delivered themselves up to his power."

Having come to Jerusalem, the first thing connected with the solemnity was the choice of the lambs, which might either be brought by individuals, or purchased from the priests. We are not informed whether they were kept from the tenth to the fourteenth day, as at the first appointment of the passover; but it is probable they were, for the lambs for the daily sacrifice were so kept, and it would take all the four days, to examine those destined for the people, concerning the seventy-three blemishes, which, according to their traditions, excluded them from the altar.

The next thing that engaged their attention was, the searching for leaven; because they were commanded to eat unleavened bread, all the seven days of the feast. Accordingly, on the thirteenth day at even, and, consequently, when the fourteenth day, according to the Jewish manner of computing time, began, (for their day began at sunsetting, and continued till sunsetting,[a]) they searched their houses with lighted wax candles.[b] No work might take the precedence of this,—not even the study of the law; and therefore, on that evening there were no divinity lectures. Before they began the search, they uttered the following

[a] Levit. xxiii. 32. [b] Zeph. i. 12.

short prayer: "Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandments, and hast enjoined us the putting away of leaven." Between the conclusion of this prayer, and the conclusion of the search, they spoke not a word; and whatever leaven they found, was either put into a box, or hung up in some safe place, to keep it from mice, lest they might carry a part of it into their holes. And as the exact compliance with this divine command was justly considered of the greatest consequence, they finished the whole with this execration: "All the leaven that is within my possession, which I have seen, or have not seen, let it be null; let it be as the dust of the earth."[a] Such was their employment on the beginning of the fourteenth day, or between the sunsetting of the thirteenth and the time they went to rest. But although they were evidently employed in a very sacred and commanded duty, the schools of Shammai and Hillel differed in their opinion, whether this part of the day were common or sacred. It was at length, however, decided, that the works which were begun on the thirteenth day, and could not be finished till after sunset, should be performed on the fourteenth, between sunsetting and bed-time; and when morals became more lax, the custom of the place became the rule.

A difference of opinion also existed, relative to the sanctity of that part of the fourteenth day, after they rose, (which the New Testament calls the "first day of unleavened bread;"[b]) for some made it entirely a holiday, and others only half a holiday,

[a] Buxtorff. Syn. Jud. cap. 17. [b] Matt. xxvi. 17. Mark xiv. 12.

by ceasing from labour at noon. The Mishna states, that in Galilee they ceased the whole day, and in Judea only the half,[a] a circumstance which may appear strange; for one would have thought that the persons nearest Jerusalem would have been the most strict. The reason assigned is, that those in Galilee who abode at home, had nothing to do but to meditate on the passover, whilst those in Judea had either to travel on the former part of the day to Jerusalem, or found it necessary to make some preparations for the passover in the evening. It was in the forenoon of this fourteenth day that they began to make the unleavened bread, which they were enjoined to use during the feast. It consisted commonly of wheat, which had been ground three days before, to give it time to cool, for fear of fermentation. The figure of the cakes was round, thin, and perforated like a honeycomb to keep them from fermenting; and they were neither salted, nor made with butter, nor with olive oil, but with water. Some rich Jews added eggs and sugar to make them more palatable, but these might not be eaten on the first day of the feast.[b]

On this day, at noon, every person throughout the land began either to burn, or throw into the water, or scatter with the wind, the leaven which had been collected, repeating anew the former malediction,[c] with a little addition: "All the leaven that is in my possession, which I have seen, or have not seen, which I have cast out, or have not cast out, let it be null, and as the dust of the earth."

[a] Mishna, Tractat. de Paschate, cap. iv. sect. 5.

[b] Buxtorff. Synag. Jud. cap. 17.

[c] See p. 434, supra.

Yet we are not to suppose that they ceased to eat the leavened bread, immediately after collecting it, on the evening before; for they both ate it themselves, and gave it to beasts or birds, or sold it to a stranger, from that time till next day about two hours before noon. Hence Maimonides observes, that "it was lawful to eat leaven on the fourteenth day, till the end of the fourth hour; in the fifth hour they might not eat it, yet might they use it, (for birds, beasts, or strangers, as I suppose;) but he who ate it in the sixth hour was beaten with the rebels' beating, and he who ate it after the beginning of the seventh was whipped."

Having thus seen how the leaven was disposed of, we come next to inquire into the particular time of the afternoon when the paschal lamb was killed. And on this point the Scriptures say, in general, that it was the evening;[a] and, more particularly, that it was "at the even, at the going down of the sun, at the season that they came forth out of Egypt."[b] But it naturally occurs to a reflecting mind, that these phrases must be taken in a very extended sense, in order to allow time for killing so great a number. Indeed, the Hebrew words, both in Exodus xii. 6, where the passover is spoken of, and in Exodus xxix. 39, where the daily evening sacrifice is mentioned, are somewhat singular; for they literally signify, not the *evening*, but *between the evenings*. Now, what sense are we to affix to this expression? Aben Ezra explains it between sunset and dark; but that is by far too late for the work. The common opinion therefore is, that it signifies, strictly, the middle point

[a] Exod. xii. 6. [b] Deut. xvi. 6.

between noon and sunset, or about three o'clock in the afternoon, at the time of the equinox: but, generally speaking, it included the whole of that space; and with this agrees the following extract from the Mishna:—"They slew the daily (evening) sacrifice at the eighth hour and a half, (or half past two,) and offered it up at the ninth hour and a half, (or half past three.) But on the eve of the passover, they slew it at the seventh hour and a half, (or half past one,) and offered it up at the eighth hour and a half, (or half past two.) And if the eve of the passover fell on the eve of the sabbath, the daily sacrifice (which was on that day doubled) was killed at the sixth hour and a half, (or half past twelve,) and offered up at the seventh hour and a half, (or half past one;) and the passover after it."[a] Thus do we see, from their own authorities, that when the passover fell on a week-day, the Jews began to kill the lambs a little before three o'clock in the afternoon, and continued till sunset; and when it fell on the sabbath-day, they began about the same hour; for the additional lambs and songs of praise would naturally require the additional time that the Mishna allots them. But Dr. Lightfoot explains it differently. "The common time," says he, "when they began to kill the passover, was about three o'clock; and if the passover lighted on the eve of the sabbath, or on the day that preceded it, they began an hour sooner, that they might the better dispatch their business before the sabbath began." But whichever of these two explanations we adopt, the con-

[a] Mishna, Tractat. de Paschate, cap. v. sect. 1. Godwyn's Moses and Aaron, book iii. chap. 4. Buxtorff. Synagoga Judaica, cap. 13.

clusion as to time is nearly the same; viz. that in six cases out of seven, the killing of the passover began at three o'clock in the afternoon, or the ninth hour; and would continue till sunset, or the time that they came out of Egypt, as expressed in Deut. xvi. 6. Josephus indeed says, that they slew their paschal sacrifices from the ninth till the eleventh hour, or from three o'clock till five.[a]

But before they killed the passover, there was an arrangement made as to the number of individuals who joined together, about eating each lamb. These little societies were called *heburè*, (חבורה) συναξις, and φρατρια. At the original institution, this arrangement took place on the tenth of the month,[b] or the day when they took up the lamb: and the rule then was, that every house should have a lamb, or if that were too much, two neighbouring families should join together.[c] But, in our Saviour's days, the practice was altered. For, as the lambs were then bought by the priests at Jerusalem on the tenth, and examined, and kept ready for sale against the fourteenth; so the late arrival, and uncertain number from every family, naturally required that the paschal societies should be formed, almost immediately before the killing of the passover: and the number adjusted, according to the appetites of the individuals, so that none of it might be left. Accordingly, Josephus[d] says, that "a company of not less than ten belonged to every sacrifice, (for it was not lawful for them to eat singly by themselves;) and many of us," adds he, "are twenty in a company." In conformity

[a] War, vi. 9. [b] Exod. xii. 3. [c] Ib. xii. 4. [d] War, vi. 9.

with which, the general regulations were, that every paschal society should consist of ten at the least;[a] that none was at liberty to change his society after the passover was slain; and that none could be reckoned a member of that society who did not eat at least the size of an olive.[b]

Although women were not directly called upon to appear thrice in the year, yet they were considered as bound to some duties which attended these appearances, and therefore were construed as included in the commandment; for thus they explained Exod. xii. 6, where it is said, that "the whole assembly of the congregation of Israel shall kill it in the evening." Hence many pious women attended these feasts, but especially the passover; and, in forming these little societies, the Sanhedrin, to keep order, thought proper to issue the following rules:—That none of them should consist of women and servants only, or of servants and children only, lest they should forget the gravity that was requisite. That none should consist solely of aged or sick persons, lest they should leave the lamb unconsumed. That none of them should consist of proselytes or children only, lest they could not converse about the subjects it was intended to commemorate. But they might be composed, as was commonly the case, of all the variety that was found in a family; namely, husbands and wives, children and servants.[c] Our Saviour's paschal society consisted of himself and his apostles.[d] And it will be remembered, that there was

[a] Targum on Exod. xii. 4.

[b] Maimon. de Sacrif. Paschali, cap. ii. sect. 3, 14.

[c] Ib. sect. 4. [d] Matth. xxvi. 20. Luke xxii. 14.

something singular in the manner in which he gave his instructions for that passover. "Go," said he, "into the city, to such a man, and say unto him, The master saith, my time is at hand, I will keep the passover at thy house with my disciples." Where, besides the proof it gives us of his omniscience, we are apt to think, when judging according to our manners, that this was making very free with the house of another; or else, that the person to whom he sent them, must have been a particular acquaintance, which, I make no doubt, was indeed the case. The following extract, however, from the Talmud, will explain the matter somewhat better: "Jerusalem was not divided among the tribes, for the tradition is, that the houses are not hired out at Jerusalem, because they were no man's own; Rabbi Eleazer bar Zadok said, nor beds either. Therefore, the master of the family received the skins of sacrifices from the guests. Abai added, and their earthen jugs also." The skins here mentioned must naturally mean the skins of the paschal lambs, for these belonged to individuals: but at pentecost and the feast of tabernacles they had nothing of that kind to give; and this may explain what the gloss upon the above passage adds, "that the inhabitants of Jerusalem did not let their houses at a price, to those who came to the feasts, but gave them the use of them gratis."[a] It was for this reason that Jerusalem was called "our common city" by the Idumean proselytes of righteousness, in Josephus' Wars of the Jews,[b] they being in the habit of attending the festivals.

[a] Lightf. vol. ii. Chorograph. Cent. ch. 21. [b] Book iv. 4.

Let us next consider how they employed their time as the day advanced. We have already seen, that it was a common day till noon, so that those who lived at Jerusalem might work; and those who came from a distance would be forming their paschal societies, and going to the Temple to purchase their paschal lambs. At noon they destroyed the leaven. About one o'clock they began to repair to the Temple; for the evening sacrifice, on that day, was slain so early as half past one, and the offering it up was fixed at half past two; when the Levites sang the psalm for the day, the priests sounded the silver trumpets, and the people worshipped. Consequently, about three o'clock they began to bring their paschal lambs.

At first, these were killed in their own houses, but when the Temple was erected, the common place for killing them was in the Court of the Priests; into which they entered in three companies, composed of one from every paschal society. An orderly arrangement, indeed, but founded on rather a whimsical reason—namely, because the three words, *assembly*, *congregation*, and *Israel*, are mentioned in the following injunction concerning the passover.[a] "The whole assembly of the congregation of Israel shall kill it."—When the first company entered the Court, which consisted commonly of as many as it could well hold, the doors were shut, and the owners of the lambs assisted each other; some suspending them from shoulder to shoulder by means of staves, and others flaying them,[b] (for in this case they were their own priests,) while the blood, contrary to the original institution,

[a] Exod. xii. 6. [b] Mishna, Tractat. de Paschate, cap. v. sect. 9.

was given to the priests, to be sprinkled on the altar,[a] and poured out on the foundation; and the entrails and fat were burnt on the altar.[b] But we are not to suppose that a priest attended every individual lamb, to receive the parts mentioned, for that would have created great confusion: they stood, therefore, in rows, from the slaughtering-places to the altar; and handed the articles from one to another.[c] Nor were the Levites idle, while the priests and people were so much engaged. For they sang the 113th, 114th, 115th, 116th, 117th, and 118th psalms once, twice, and even a third time, during the continuance of each company; but they never reached the end of them the third time; for, before they had finished, the slaying of the sacrifices of that company was ended.[d] These psalms have received different appellations in the Jewish writings. Sometimes they are called *Hallel*, (הלל) or *Helel*, because they generally begin or end with the word Halleluiah: sometimes the Egyptian Hallel, because they treat much of the deliverance from Egypt: and sometimes, the Lesser Hallel, when compared with the Greater, which we shall consider afterwards. The Jewish definition of Hallel, is this: "It recordeth five things; the coming out of Egypt, the dividing of the sea, the giving of the law, the resurrection of the dead, and the lot of the Messias."[e]

[a] 2 Chron. xxxv. 11.

[b] Lightfoot's Temple Service, ch. xii. sect. 5. Magee on the Atonement, vol. i. Illustrations, No. 35.

[c] Mishna, Tractat. de Paschate, cap. v. sect. 5, 6, 7. Lightfoot's Heb. and Talm. Exer. Matth. xxvi. 19.

[d] Maimon. de Sacrificio Paschali, cap. i. sect. 9—11.

[e] Talmud in Pesach. fol. 118.

As we have already treated at some length, of the common manner of singing the psalm for the daily service, perhaps it may gratify some of our readers to know how they sang the Lesser Hallel. Maimonides, in his Treatise on the Feasts of Purim and Dedication, describes it thus:—"The chief among them, (or the master of the band of Levites, acting as musicians,) whose office it was to read the Hallel, after he had repeated a prayer (the words of which have not been handed down to us) began thus:—'Halleluiah,' (which are the first words of the 113th psalm, and translated in our Bibles, Praise ye the Lord,) and all the people (through their organ, the Levites, or the rest of the band) answered, Halleluiah. He went on and said, 'Praise, O ye servants of the Lord:' to which all the people (through their appointed organ, the Levites) said, Halleluiah. He added, 'Praise ye the name of the Lord:' to which all the people (in the persons of the Levites) answered, Halleluiah. He said, (verse 2,) 'Blessed be the name of the Lord, from this time forth, and for evermore:' and all the people (through their representatives, the Levites) answered, Halleluiah; and so on at every passage, (through the whole six psalms) till they repeated Halleluiah one hundred and twenty-three times, or equal to the age of Aaron."[a] Maimonides adds, that "When he who read the Hallel came to the beginning of any psalm, as when he read[b] 'When Israel went out of Egypt,' the people (in the persons of the Levites) repeated 'When Israel went out of Egypt:' but when he said, 'And the house of Jacob from a people of a

[a] Num. xxxiii. 39. [b] Ps. cxiv. 1.

strange language,' they only said Halleluiah.[a] And so forward till he came to[b] 'I love the Lord, because he hath heard my voice:' then the people (through the Levites, as their representatives) repeated, 'I love the Lord, because he hath heard my voice.' And so when he said,[c] 'O praise the Lord, all ye nations,' they repeated, 'Praise the Lord, all ye nations.' And when he came to[d] 'Save now, I beseech thee, O Lord,' they repeated, 'Save now, I beseech thee, O Lord,' though it was not the beginning of the psalm. And when he said, 'O Lord, I beseech thee, send now prosperity,' they rehearsed and said, 'O Lord, I beseech thee, send now prosperity.' And when he said,[e] 'Blessed is he that cometh in the name of the Lord,' all the people (in the persons of the Levites) answered, 'Blessed is he that cometh in the name of the Lord.'" We have quoted this verbose passage of Maimonides literally, because it gives us an accurate idea of their manner of singing this extraordinary national hymn. And before we leave the subject of the Lesser Hallel, we may observe, from the same treatise of Maimonides, that "this Hallel was repeated on eighteen days in the year, and one night; namely, at the killing of the passover; at the feast of pentecost; on the eight days of the feast of tabernacles; on the eight days of the feast of dedication, and on the passover night. From the particular manner in which the Hallel was sung, partly by the master of the band, and partly by the rest of the musicians, it would

[a] The beginning of the 115th psalm is not mentioned; but I do not know the reason: as is also the beginning of the 118th, afterwards.
[b] Ps. cxvi. 1. [c] Ib. cxvii. 1. [d] Ib. cxviii. 25. [e] Verse 26.

appear, that the music in the Temple resembled the chanting and response which are used in the modern episcopal cathedrals.

Such was the manner in which they killed the paschal lambs belonging to each company; for, by describing one, we have described the whole; since all of them acted in the same manner. But it is impossible for us to estimate the number which might have been used. It must evidently have been various, according to the piety or indifference of the age. We have two instances, however, which may give us some idea of it. The first is in 2 Chron. xxxv. 7—9, where we are told, that, at the passover observed in Josiah's days, thirty-seven thousand six hundred paschal lambs and kids were used, which, at ten to a company, at an average, would make three hundred and seventy-six thousand persons attending the feast. Yet this would be a much smaller number than probably attended before the revolt of the ten tribes. The other instance is taken from a late period of the Jewish history, when Nero having expressed a great contempt for the Jews, Cestius requested the high priest to bethink himself of some way of numbering the people; to show the emperor that the Jewish nation was not so despicable as he imagined. The time fixed upon was the celebration of the passover, when they reckoned up two hundred and fifty-six thousand five hundred oblations;[a] which, at the rate of ten to a lamb, amounted to two millions, five hundred and sixty-five thousand; all legally pure; for neither lepers, &c. nor any strangers, except proselytes of righteousness, were

[a] Joseph. War, vi. 9.

admitted to the solemnity. In his History of the War,[a] when speaking of the same thing, Josephus states the number, who attended the passover in the time of Cestius, at three millions; which was about twelve to each lamb; for twelve times two hundred and fifty-six thousand five hundred, is equal to three millions and seventy-eight thousand. We have an allusion to these vast multitudes in Ezek. xxxvi. 38. "As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord."

It may be proper to add, that, during the killing of the passover of the three companies, the silver trumpets gave twenty-seven full blasts, or nine during the attendance of each company; besides the nine that were given during the time of the evening sacrifice. It is not, indeed, said when they sounded; but it is probable, that they either gave three before they began the Hallel the first time, three between the first and second reading, and three between the second and third reading; or else, three between the first and second reading, three between the second and third, and three before they left the Court. It was also a tradition, that there ought not to be fewer than thirty men in each company; and yet, to provide for the worst, they contrived to make fifty count thirty three times over—thus: Thirty of the fifty went

[a] Book ii. 14. Lightfoot, quoting a Jewish author, says, that king Agrippa, being desirous to know the same thing, commanded the priests to lay aside a kidney for every lamb, and that they laid aside twelve hundred thousand; adding, that never fewer than ten persons formed a paschal company: thereby making those who attended the feast twelve millions, which is evidently an exaggeration. (Heb. and Talm. Exer. on John xii. 12.

into the Court as the first company. After these had finished their work, ten of them went out, and other ten came in, to form thirty for the second company; and when these had done, another ten went out, and the last ten came in, so as to form the indispensable number.[a]

It is natural to think, that the Court of the Priests would require washing, after the departure of the third company; and accordingly they had no sooner left it, than the priests set about freeing it of every defilement,[b] by opening the cocks of those pipes which were supplied with water from the fountain of Etam, or Nephtoah; and conducted under ground till they reached the Temple. Aristeas tells us,[c] that he saw them; and that those especially which were intended for cleansing the Court, had many openings unseen to every one but the priests; who, in a moment, could float the whole square, and remove the blood and filth of the sacrifices, however great, by means of conduits to the brook Kidron. Nor was this duty of cleansing the Court dispensed with, even when the killing of the passover fell on the sabbath. For it was a common tradition among them, that the rest on the sabbath did not extend to the ordinary or extraordinary work of the Temple; and hence our Saviour, when the Jews objected to his disciples for eating corn, to satisfy their hunger on the sabbath day, not only noticed the conduct of David in eating the show bread, which was an act of necessity; but also the conduct of the priests, in the

[a] Maimon. de Sacr. Paschali, cap. i. sect. 11—15.
[b] Mishna, Tractat. de Paschate, cap. v. sect. 8.
[c] Hist. LXX. Interp.

commanded and traditionary work of the Temple:[a] "Have ye not read in the law," said he, "how that on the sabbath day the priests, in the Temple, profane the sabbath, and are blameless?"

But since we are speaking of the years when the killing of the passover fell on the sabbath, we may further remark, that, although the lambs were killed on that holy day, in the Court of the Priests, because the fourteenth was the day appointed, they were not taken home by the owners, to their lodgings in Jerusalem, till after the sabbath. When the first company, therefore, had killed their lambs, they retired into the Court of the Gentiles; when the second company had killed theirs, they retired into the Sacred Fence; and when the third company had killed theirs, they remained in the Court of the Priests.[b] The reason of which conduct was that that they considered the commandment express, as to killing the lambs on the fourteenth day of the month, on whatever day of the week that fourteenth day might happen to fall; but not express as to the eating of them, immediately after they were killed on the sabbath; and, therefore, they delayed it till the sabbath was ended. It will easily be seen whether their conduct was more influenced by tradition, or by the divine injunction concerning the passover.[c]

We have now to follow them from the Temple to their lodgings, to see how they ate the paschal supper. The first thing they did, on their arrival there, was to roast the several lambs, by thrusting them through with a spit made of the pomegranate-

[a] Matth. xii. 5. [b] Mishna, Tractat. de Paschate, cap. v. sect. 10.
[c] Maimon. de Sacrif. Paschali, cap. i. sect. 17.

tree, and placing them before a large fire.[a] It is not said, that all the individuals of the paschal societies who were to eat the lambs were present at the roasting of them; but it is probable they were, for they had all an equal interest in what was going on; and Jerusalem would be so crowded, that an apartment for each company would be all they could get.

The time for eating it was in the evening;[b] and after what we have said about the Temple, and seen in the guest-chambers,[c] it could not well be sooner. We are therefore come, in strict propriety of speech, to the beginning of the fifteenth day; for, as we formerly said, the Jewish manner of computing time was from sunsetting to sunsetting. The paschal lamb, therefore, although it was killed on the fourteenth day of the month, was not eaten till the beginning of the fifteenth; for it was killed between three o'clock in the afternoon and sunset, but was not eaten till after sunset.

In feasting on the lamb destined for the passover, they might not however eat it immediately, after another meal. On the contrary, they were commanded by their traditions, to fast from a little before the evening sacrifice till dark. But the evening sacrifice, on the eve of the passover, was slain (as we have already seen) at the seventh hour and a half; and if the passover fell on the sabbath, then was the evening sacrifice slain at the sixth hour and a half. Consequently, the injunction of fasting from before the evening sacrifice till dark, was the same as fasting from half past one in the

[a] Mishna, Tractat. de Paschate, cap. vii. sect. 1, 2.
[b] Exod. xii. 8. Mark xiv. 17. [c] Mark xiv. 14.

afternoon, if the passover fell on a week day; or from half past twelve, if it fell on a sabbath; which was six or seven hours at an average.

When surrounding the paschal table, they had couches,[a] on which they lay, on their left side, with their left elbow leaning on the table,[b] and their feet extending outwards and backwards.[c] Hence the propriety of Luke's language, when he says,[d] that the woman who was a sinner, and had brought an alabaster box of ointment, stood at his (namely, Christ's) feet behind him weeping, when she began to wash them with tears; to wipe them with the hairs of her head; to kiss them; and to anoint them with the ointment. This posture was different from the common one. For, at ordinary meals, they ate either sitting, or in a reclining posture; but at the passover they always reclined. Hence the observation of Maimonides, "How different is this night from all other nights! for on all other nights we eat either sitting or leaning at pleasure, but this night we all eat leaning." This manner of lying around the paschal table, was called by them *Eisebè*, היסבה or "*The* sitting," by way of eminence; and was considered by them as a mark of freedom; for servants, or slaves (and such they once were in the land of Egypt) commonly ate standing.[e] They, therefore, used this posture as the established mark in our Saviour's days, of

[a] Like those mentioned in Horace, lib. i. sat. 4.—Sæpe tribus lectis videas cœnare quaternos.

[b] Languidus in cubitum jam se conviva reponet.—Horace, lib. ii. sat. 4.

[c] Lightfoot's Heb. and Talm. Exer. on John xiii. 23.

[d] Chap. vii. 38.

[e] Lightf. Heb. and Talm. Exercit. on Matth. xxvi. 20.

their possessing that freedom of which they so often boasted.[a] This manner of reclining at the paschal supper will also explain a passage in the gospel by John,[b] where it is said, that the beloved disciple leaned on Jesus' bosom, at the paschal feast. For it shows us, that Christ and his disciples lay around the table, in the manner above described; and that John, being the person next before Christ, may be said to have lain in his bosom, and actually to have leaned upon it, when, at the suggestion of Peter, he turned his head round to ask Jesus, over his shoulder, who it was that should betray him.—But let us proceed in our description of the paschal supper.

After being laid on their couches around the table, a cup containing not less than the fourth part of a quarter hin of wine (or four and a half egg-shells full) was mingled with water, according to the taste of each; but before they tasted it, either the master of the family, or some other fit person, whom they called "the rehearser of the office of the passover," קורא הגדה, *Kura egedè*, gave thanks to God in the following words:—"Blessed be thou, O Lord, who hast created the fruit of the vine. Blessed be thou for this good day, and for this holy convocation, which thou hast given us for joy and rejoicing. Blessed be thou, O Lord, who hast sanctified Israel and the times." It is not, indeed, said to what these times referred; but it is probable that they alluded to Exodus xxxiv. 23, 24, where the Divine protection was promised to the land, at the times when the males were ordered to appear at Jerusalem; and, in this point of view, they

[a] John viii. 33. [b] Chap. xiii. 23, 25; xxi. 20.

were an annual acknowledgment of the Divine goodness: after the conclusion of which blessing, the whole company drank the wine and water that had been prepared. In the original institution of the passover, no mention is made of wine; but they adopted it on the general ground, that the liquor, which cheereth the heart, was proper to be used at the commemoration of so great a deliverance. Indeed, they were not contented with one cup; but judged four to be indispensable before they left the paschal feast:[a] we shall therefore notice the other three, in their proper places. Nor were these drunk by the rich only, for the commandment was binding even on the poorest; and hence the injunction, that "if he had no other way to obtain so much wine, or if the almoners gave him not enough for four cups, he must sell or pawn his coat, or hire himself out to procure them." Rabbi Chaia says,[b] that these four cups contained an Italian quart; and that the cup, out of which they drank, was two fingers square, and a finger, a half, and a third part of a finger deep. In the Jewish writings several reasons are given for the number four: some making it refer to the four Hebrew words, which are used about Israel's redemption, "bringing out, delivering, redeeming, and taking;" others to the four times that Pharaoh's cup is mentioned in Gen. xl. 11, 13; and others to the four monarchies mentioned in the seventh chapter of Daniel. But the most probable interpretation is that which refers it to the four cups of vengeance which are mentioned for God's enemies, in Ps. xi.

[a] Mishna, Tractat. de Paschate, cap. x. sect. 1.

[b] Jer. Talm. Shabb. fol. 11. 1.

β; lxxv. 8; Jer. xxv. 15; li. 7; and the four cups of consolation which are mentioned for his friends in Ps. xvi. 5; xxiii. 5; cxvi. 13; Jer. xvi. 7.[a]

After they had drunk their cup of wine and water, the ceremony of washing hands was introduced. They had two ways of washing hands; the one by allowing water to be poured on them, by a servant or slave; the other, by dipping their hands themselves in a basin. In the first case, which was the genteeler kind, the hands were raised so, as to prevent the water, either from running above the wrist, or returning upon the hands to pollute them. In the last case they hung down. Hence the phrases *πυγμη νιψωνται* and *βαπτισωνται*, which Mark uses in chap. vii. 3, 4, when he speaks of the Pharisees washing their hands before meat, and when coming from the market; the first referring to the pouring by the servants, the second to their own dipping. The Hebrew phrase for the first was נוטל את ידיו, *nuthel at idiu*, to wash his hands; and for the last, מטבול את ידיו *methebil at idiu*, to dip his hands. In the Mishna, there is a tract on the washing of hands, from which the following extract is taken. "They allow the fourth of a log of water, to the hands of one man or two; half a log to three or four; a whole log to five, ten, or a hundred."[b] The last proportion is very small, since a log was only six egg-shells full: but it was the minimum, or that which constituted the washing legal; for they might otherwise use as much as they pleased. Hence at the marriage at Cana in Galilee, we find

[a] Lightf. Heb. and Talm. Exer. Matth. xxvi. 27.

[b] Tractat. de Lotione manuum, cap. i. sect. 1.

six water-pots of stone, containing two or three (μετρητας) firkins, or rather perhaps baths, a-piece, on account of the largeness of the company; with reference to which, we may cite the following extract from Dr. Clarke's Travels.[a] "It is worthy of note," says he, "that walking among these ruins, (of Cana,) we saw large massy stone water-pots, answering the description given of the ancient vessels of that country: not preserved, nor exhibited as reliques, but lying about disregarded by the present inhabitants, as antiquities, with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident, that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." The reason of the common practice of washing is not difficult to find: for as they used, in those days, neither spoons, knives, nor forks, but ate with their hands, it became absolutely necessary to cleanliness, and even to health, to wash their hands before and after meat. Hence the propriety of our Saviour's words in Matth. xxvi. 23: "He that dippeth his hand with me in the dish, the same shall betray me."—It was the meaner custom of dipping their hands in a basin when washing, which they used at the beginning of the paschal feast; perhaps to remind them that they were slaves in Egypt, or to indicate that, in observing the ordinances, all are on a level, and that persons coming into the presence of God should be clothed with humility. Accordingly, this custom was constituted sacred, by the person who presided uttering a

[a] Vol. iii. part ii. ch. 14.

prayer while the company washed; the words of which were these, "Blessed be thou, O Lord, our God, who hast sanctified us by thy commandments, and hast commanded us concerning the washing of our hands." In this way did they with clean hands encircle the table of the Lord.

Hitherto no food had been placed on the table; it was now brought forth; and the dishes they used were the following:—1. Some cakes of unleavened bread. It is not said of what size, nor were they even limited as to their number, for in the times we are speaking of, they had two, and afterwards three; in reference, we are told, either to the threefold division of the nation into priests, Levites, and people, or to the three cakes which a delivered captive had to offer for his deliverance; for Israel was delivered out of slavery at the passover. 2. Bitter herbs; under which appellation they comprehended חזרת *hezeret*, lettuce, עולשין *ouleshin*, endive, תמכא *temeka*, succory, חרחבינה *herebine*, beet, and מרור *merur*, horehound. These they used either green or dried, but neither boiled nor pickled: and the general and proper reason why they used them was, that they might remember the bitter affliction they underwent in Egypt. 3. The paschal lamb, roasted entire, with the heart and liver, either roasted within it, or fastened to its side. 4. A part of the fourteenth day's peace offerings, or of those thank offerings, vows, or freewill offerings which they owed to the Lord, and had offered on the forenoon of the fourteenth day. And, 5. A dish of thick sauce, which they called *heruset*, (חרוסת) compounded of bruised dates, figs, or raisins steeped in vinegar, till it was

of the consistence of clay; to remind them of the clay in which their fathers wrought while in Egypt. Such were the dishes usually set upon the paschal table; the first three by divine authority, the last two by the appointment of the elders. The Talmudists indeed speak of two more, which they call *the two boiled meats,* (שני תבשילין *sheni tebeshilin,*) but if they were used in the time of the Temple, they may have been intended to supply the place of peace offerings, to those who had none to offer: or if begun to be used only after its destruction, they may have been adopted instead of the paschal lamb and peace offerings, neither of which could then be killed in the Court of the Priests, nor sanctified by the altar, as they had formerly been.[a]

The table being thus furnished, the next thing the company did, was to take each the size of an olive at least of the bitter herbs, and having dipped in it something, (probably the *heruset,* or thick sauce,) they stopped till the president had blessed God for creating the fruit of the ground, and then ate it. But this dipping and eating was not understood to be done as a fulfilment of the law with respect to eating bitter herbs, (for that came on afterwards;) the only intention of it was to excite the wonder of children at such an unusual beginning of a meal, and to make them inquire into the reason of it. In order, therefore, to increase that surprise, the whole of the dishes were removed, immediately after eating the herbs, and a cup of wine and water was set before the president, and every individual. But the cups, although brought, were not drunk for some time. For the children

[a] Lightfoot's Heb. and Talmud. Exer. on Matth. xxvi. 26.

began to inquire into the reason of what they saw; and if there were no children, the wife inquired; and if there were no wife, the company inquired; and if none inquired, the person who presided began as follows, of his own accord:—"How different is this night from all other nights! For on all other nights we eat leavened or unleavened bread indifferently, but on this night unleavened bread only. On other nights we eat any herbs whatever; but on this night bitter herbs. On all other nights we eat flesh either roasted, or stewed, or boiled, but on this night we eat flesh roasted only. On all other nights we wash but once, but on this night we wash twice, (as will be seen in a following page.) On all other nights we eat either sitting or leaning indifferently; on this night we all eat leaning."[a] Although the case has been supposed, that there were no children, and therefore, that the president uttered the above of his own accord, yet it commonly happened that there were children, whom he kindly addressed according to their capacity. If very young, he would say, "Children, we were all servants, like this maid servant, or this man servant, who waiteth, and on this night, many years ago, the Lord redeemed us, and brought us to liberty." But to children of greater capacity, and to the rest of the company, he would particularly relate the wonders done in Egypt, the manner of their deliverance from the land of bondage, and God's manifold goodness towards them in the wilderness; or, as the Talmud briefly relates it, "He began with their disgrace, and ended with their glory;" expounding from that text[b]—*A Syrian ready to perish was my*

[a] Mishna, Tractat. de Paschate, cap. x. sect. 4. [b] Deut. xxvi. 5.

father, throughout, to the end of the section:" which, according to the sense given by the glossaries, means, that he began with the idolatry of Terah and their fathers beyond the flood, and proceeded to their bondage in Egypt, their deliverance, the giving of the law, and God's adopting them for his people. It is easy to see the effect which this discourse would have on the minds of the young, and the sentiments of gratitude it would naturally excite in their breasts. It was an annual commentary on Exod. xii. 26 and 27: "It shall come to pass, when your children shall say unto you, What mean you by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

Having thus endeavoured to impress the mind with religious sentiments, the president ordered the several dishes to be brought back, and as they returned in succession, he spoke thus:—Holding up the paschal lamb, he said, "This is the passover, which we eat, because the Lord passed over the houses of our fathers in Egypt." Holding up the bitter herbs, he said, "These are the bitter herbs, which we eat in remembrance, that the Egyptians made the lives of our fathers bitter in Egypt." We do not read that he said any thing about the portion of the peace offerings, or the Heruset; but when the unleavened bread came, he held it up in his hand and said, "This is the unleavened bread which we eat, because the dough of our fathers had not time to be leavened, before the Lord revealed himself, and redeemed them

immediately. Therefore are we bound to give thanks, to praise, to laud, to glorify, to extol, to honour, to magnify him who hath done for our fathers, and for us, all these wonders: who hath brought us from bondage to freedom, from sorrow to rejoicing, from mourning to a good day, from darkness to a great light, from affliction to redemption. Therefore must we say, before him, *Halleluiah, 'Praise ye the Lord, praise, O ye servants of the Lord!'* &c. Here the president repeated or read the 113th and 114th psalms, of which the above words are the beginning; and concluded them with the following prayer: "Blessed be thou, O Lord, our God, King everlasting, who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night, to eat unleavened bread and bitter herbs." At the conclusion of this address, rehearsal, and prayer, the president and all the company, drank off the cup of wine and water, which had been brought in some time before; and this was the second of the four cups which were ordered to be drunk during the passover.

In mentioning one of the president's addresses to the paschal society,[a] it was observed, that he distinguished the night of the passover by this, among other things, that on other nights they washed but once, but on that night they washed twice; and accordingly we are now come to the time of the second washing. For, after the second cup of wine and water, they washed their hands in a basin, brought to them by some of the domestics, the president repeating during the operation his former prayer: "Blessed be thou, O Lord, our

[a] Page 457.

God, who hast sanctified us by thy commandments, and hast commanded us concerning the washing of our hands."

This second washing was preparatory to their eating the paschal feast, and in order to give it greater sanctity. Accordingly, after they had washed, and the basins were removed, the president took the two cakes of unleavened bread, broke one of them into two pieces, laid the broken cake upon that which was entire, and gave thanks to Jehovah, who brought bread out of the earth: when both he and the others, dividing the two cakes among themselves, wrapped each their piece in some of the bitter herbs, dipped it in the thick sauce formerly mentioned, and ate it, after the president had pronounced the following prayer:—"Blessed be thou, O Lord, our God, King everlasting, who hast sanctified us by thy commandments, and hast commanded us concerning the eating of the unleavened bread."

It will be noticed, that the president of the paschal society, in his conduct here, reversed the conduct of our Lord at his appointment of the supper. For, instead of breaking bread and giving thanks, as the president did, our Saviour first gave thanks, and then brake.[a] The reason given by the Jews for their conduct is, that the bread of the passover was the bread of poverty and affliction; and that the poor have not always whole cakes for which to be thankful. What our Saviour's reason was, for reversing the Jewish practice, it would be presumptuous in me to say. We should not omit, however, to remark, that it was to this part of the

[a] Matth. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 24.

feast that our Lord's words in Matth. xxvi. 21—25, Mark xiv. 18—21, and John xiii. 26, 27, evidently refer; when he spoke of the traitor dipping his hand with him in the dish, and when he pointed him out, by giving Judas the sop, or piece of unleavened bread and bitter herbs, which had been dipped in the thick sauce, called Heruset.

After eating the unleavened bread, and bitter herbs, those who sat at the paschal table proceeded next to the meat of the peace offerings, when the president had pronounced the following prayer:— "Blessed be thou, O Lord, our God, King everlasting, who hast sanctified us by thy command; and hast commanded us concerning the eating of the sacrifice." In the days of our Saviour, they commonly made these peace offerings the principal part of the meal; and then, giving thanks again, by their president, in the following words, "Blessed be thou, O Lord, our God, King everlasting, who hast sanctified us by thy commandments, and hast commanded us concerning eating the passover;" they finished all with the paschal lamb: of which every one was bound to eat the size of an olive at the least.

It is evident, that their eating so much of the peace offerings would make the paschal lambs divide farther among the people; and thus cause both a less demand for the occasion, and less trouble to the priesthood. It may further be remarked, that, before the destruction of the city and Temple, the last dish of the paschal feast was always the paschal lamb; but that after that period, the unleavened bread was used in its stead; because the lambs could not be killed after that time, in

the appointed manner. And their ordinary way of using the bread was this:—After breaking it, they ate a part of it, as formerly mentioned, reserving one of the halves for the conclusion of the feast. This half they called *Aphikumen*, (אפיקומן) or "the last bit;" for the word was commonly applied by them to denote the last course of a feast, or the dessert. But as a dessert of fruits, sweetmeats, &c. was incompatible with every idea of the passover, they called the piece of unleavened bread by that name.

We have now seen the members of the paschal society partaking of all the five dishes, with which the table was furnished; viz. the unleavened bread, the bitter herbs, the sauce called Heruset, the portion of the peace offerings, and the paschal lamb: let us next attend to the conclusion of the feast. After they had eaten the paschal lamb, which (as before stated) was, in our Saviour's days, the concluding dish; water was brought a third time for them, to wash their hands. On ordinary occasions they always washed twice; namely, at the beginning and end of a meal; but at the passover they washed also in the middle: probably to denote, that so solemn an ordinance should be solemnly observed, and with suitable dispositions.

After washing, a third cup of wine and water was brought and set down before each guest. It was emphatically called "*the cup of blessing*;" because, while it stood before them, the president did, what we commonly do at the end of a feast—he returned thanks to the Father of all, for every temporal and spiritual blessing, but especially for

that of the passover.[a] The apostle Paul uses this phrase for the sacramental cup in the Lord's supper;[b] and it is commonly conjectured, that it was from this third cup, and a part of the unleavened bread which remained from the passover, that our [illegible]ook the elements for the Christian communion; but I shall presently show that it was rather the fourth cup.

We are not particularly informed, whether the [illegible]h cup of wine and water immediately succeeded the third, or that a certain interval was between them. But we know it was called the cup of the Hallel, (כסא דהלילא *kesa delila*,) because the president finished over it the Hallel which he had begun over the second cup.[c] For it will be recollected, that he read or repeated, over the second cup, the 113th and 114th psalms; and now he proceeded to read or repeat the 115th, 116th, 117th, and 118th; which, when he had done, he concluded all with "the blessing of the song," (ברכת השיר *Bereket eshir*,) or a prayer expressed in the following words:—

"O Lord, our God, let all thy works praise thee, and the saints, and the righteous ones who do thy will, and thy people the house of Israel, all of them with shouting. Let them praise, and bless, and magnify, and glorify, and sing out the name of thy glory with honour and renown, for the remembrance of thy kingdom: for it is good to praise thee, and it is lovely to sing unto thy name. For ever and ever thou art God. Blessed

[a] Mishna, Tractat. de Paschate, cap. x. sect. 7. [b] 1 Cor. x. 16.
[c] Mishna, Tractat. de Paschate, cap. x. sect. 7.

be thou, O Lord the King, who art to be lauded with praises. Let the souls of all living bless thy name, O Lord, our God, and the spirits of all flesh glorify and exalt thy memorial for ever, O our King, for thou art God for ever, and besides thee there is no king, redeemer, or saviour. Amen.

It was observed above, that I suppose the Lord's supper to have been instituted, not between the second and third paschal cup, as is usually done, but between the third and fourth; and the reasons for thinking so are the following. 1. It keeps it quite distinct from the paschal feast, and makes it correspond better with the hymn, or portion of the Hallel, which is said to have been sung. Strictly speaking, the paschal feast ended with the third cup, when the person presiding returned thanks. There was neither any of the paschal lamb, nor unleavened bread usually eaten between the third and fourth cup, for that cup was intended merely to accompany the hymn of praise. When, therefore, our Saviour took up a portion of the bread, during that interval, the very unusualness of the act would arrest the attention of his disciples, and give it greater effect. He blessed it, brake it, and gave it them to eat, as a bond of communion with him and with each other. He then poured out the fourth cup, and gave it to them with similar solemnities; concluding the whole with the remainder of the Hallel that was usually sung. Thus was the supper made a test of Christianity, as the paschal feast had been of Judaism.—2. A second reason for adopting this opinion is, because it corresponds completely with the following account of the institution, as given by

Luke:[a]—"Jesus said unto them, (immediately after eating the paschal lamb,) With desire have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until (the meaning of) it be fulfilled (by my death) in the kingdom of God, (or the gospel dispensation.) And he took the (third) cup, (which they were wont to drink at the passover,) and gave thanks, (as we saw they usually did over it,) and said, Take this (third cup,) and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God (or the gospel dispensation) shall come. And (after they had drunk the third cup,) he took (some of the unleavened) bread (that had been left from the passover,) and gave thanks, and brake it, and gave it unto them, saying, This is (a symbolical and sacramental representation of) my body, which is (about to be) given for you: this do in remembrance of me. Likewise, also, the cup after supper, (or the fourth cup,) saying, This cup is the new testament in my blood, which is (about to be) shed for you." After which, they sang a hymn (ὑμνησαντες,) as Matthew and Mark inform us,[b] or the rest of the Hallel, and then went out to the Mount of Olives, at the foot of which Gethsemane was situated.

Having said thus much, to ascertain the time when the Lord's supper was instituted, we may next observe, that although the Jews ordinarily neither ate nor drank any thing that night, after singing the Hallel, and drinking the fourth cup; yet they had a tradition, that, if they were so in-

[a] Chap. xxii. 15—20. [b] Matth. xxvi. 30. Mark xiv. 26.

clined, they might drink a fifth cup of wine, upon condition that they repeated the Great Hallel over it. But the difficulty is, to know what they meant by the Great Hallel. For Rabbi Judah says, it was from "O give thanks" to "By the rivers of Babylon,"[a] or the 136th psalm. Rabbi Johanan says, it was from "A song of degrees" to "By the rivers of Babylon," or from the 120th to the 137th psalm. Rabbi Ahabar Jacob says, it was from "The Lord hath chosen Jacob" to "By the rivers of Babylon," or from Ps. cxxxv. 4. to Ps. cxxxvi. 1. Thus they debate it in the Gemara, in the treatise on the Passover; and in the treatise on the Value of things devoted they even go farther, for they add the 105th psalm to the above, so that, as Buxtorff well observes, it is not easy to know of what length it was; and we may add, that neither is it easy to know precisely the reason of its name.

Such was the usual manner of keeping the passover of the first month, on the 14th day of the month Abib: but it should be recollected, that there was also a passover of the second month, appointed to be observed on the 14th day of Zif, by those individuals who had been either defiled by a dead body, or had been on a journey, when the rest of the nation were observing the feast. The regulations for both were the same,[a] except that in the second month, they might have leaven in their houses, for the use of their families; and that the singing of the Hallel was dispensed with during the time they were eating the paschal supper.[b] Any farther description of it, therefore, is

[a] Num. ix. 6—15.

[b] Lightfoot's Heb. and Talm. Exer. on Mark xiv. 26.

needless: but those who are desirous of more information will find it in Maimonides.[a]

Hitherto we have attended to the killing and eating of the paschal lamb, but we are not to suppose, that when it was concluded, the feast was at an end, for it continued for eight days—namely, from the 14th to the 22d day of the month. Accordingly, it is thus we are to understand and interpret the words in Levit. xxiii. 5—8. "In the 14th day of the first month at even (in the original it is 'between the evenings,' or from about three o'clock in the afternoon till sunset) is the Lord's passover (killed,) and on (that part of) the 15th day of the same month (which we saw was employed in eating the passover) is the feast of unleavened bread unto the Lord. Seven days (after the 14th, for so the Jews explain it) ye must eat unleavened bread. In the first day (of that passover week) ye shall have an holy convocation, ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord, seven days. In the seventh (or last) day (of the passover week) (is also) an holy convocation; ye shall do no servile work therein." Here we see that the feast of the passover lasted eight days, and our duty is to follow it, through the different days, till it came to a conclusion.

We have already noticed, how busily they were employed on the beginning of the 15th day, in eating the paschal supper. After so long a service they needed repose; but when they had refreshed themselves with the necessary sleep, there were several duties which they were called upon to fulfil. Thus, besides attending the morning ser-

[a] De Sacrificio Paschali, lib. i. cap. 5, 6, 7, 10.

vice in the Temple, as usual; witnessing the morning sacrifice,[a] and joining in the worship; there were offered, 1. Two bullocks, one ram, and seven lambs of the first year, as a burnt offering for the people, with their meat offerings of three tenth deals of fine flour for a bullock, two tenth deals for a ram, and a several tenth deal for each of the seven lambs.[b] 2. A goat for a sin offering, to make an atonement.[c] And, 3. The prince's offering, consisting of seven bullocks and seven rams for a burnt offering; and a kid of the goats for a sin offering; with a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.[d] This first day of the passover week was also accounted a sabbath;[e] a holy convocation, on which no servile work was allowed.[f] Accordingly, we are told in the Mishna, that the whole of the males present at the passover made their appearance on that day, in the Temple, with three kinds of offerings; viz. 1. A burnt offering, which they call *Raiiè* (ראייה), or the appearance in the court, founded on Exod. xxiii. 15, and Deut. xvi. 16, 17, where it is said, "that none of them should appear before the Lord empty, but every man should give as he was able, according to the blessing of the Lord his God, which he had given him." 2. A peace offering for the solemnity, which they called *Hegigè* (חגיגה). And, 3. A peace offering of joy, called *Shelemi shemehè* (שלמי שמחה). It would however appear, that money was brought on this occasion, as well

[a] Num. xxviii. 3—10.
[b] Ib. xxviii. 19—21.
[c] Ib. xxviii. 22.
[d] Ezek. xlv. 23, 24.
[e] Lev. xxiii. 7.
[f] Num. xxviii. 18.

as cattle; and that the money so brought was in lieu of the different kinds of offerings. For the school of Shammai decreed, that their *Raiiè*, or appearing, was to be with two pieces of silver; and their Hegigè with a meah of silver: but the school of Hillel said, that their appearing was to be with a meah of silver; and their Hegigè with two pieces of silver.[a] Their burnt offerings also, at this time, were taken from their common stock, after it was tithed; but their peace offerings from their tithes.[b] It is to the peace offerings for the solemnity above mentioned that we are to refer the bullocks which are spoken of in Deut. xvi. 2, and those which were given at the passover, by Hezekiah and Josiah.[c] And as part of these was eaten by the offerers, it is likewise to them that the Evangelist refers, when he says,[d] that the Jews "went not into Pilate's judgment-hall, lest they should be defiled, but that they might eat the passover," or Hegigè; for they, as well as our Saviour, had eaten the passover the night before.[e] The time, then, which was deemed most proper for offering these three kinds of sacrifices, was on this first day of the passover week, but any of the days might be chosen which occurred during the solemnity, except the Hegigè, which was always offered on the first.[f] It is here particularly to be noticed, that it was at three o'clock in the afternoon of this day (or at the time of the evening sacrifice) that our Lord died.

[a] Mishna, Tractat. de Sacris Solemnibus, cap. i. sect. 2.

[b] Lightf. Harm. N. T. part i. sect. 86. Heb. and Talm. Exer. on Mark xv. 25.

[c] 2 Chron. xxx. 24; xxxv. 7, 8. [d] John xviii. 28.

[e] Lightfoot's Heb. and Talm. Exer. on John xviii. 28.

[f] Mishna, Tractat. de Sacris Solemnibus.

For the paschal feast had been eaten by him the night before. After the institution of the sacrament of the supper, he went to Gethsemane, where he was seized by his enemies, and carried from place to place during the night, contrary to their traditions; which enjoined them to "begin no judgments in the night, nor receive any witness in the night, but the judgments were to be in the day only."[a] At six o'clock in the morning, according to John,[b] who computes after the Roman manner, he was delivered by Pilate to the Jews and the soldiers to be crucified. By nine o'clock, according to Mark,[c] who computes after the Jewish manner, they had stripped him of the purple robe, and clothed him with his own garments; the thieves also were brought out of prison; crosses were made both for him and them; tickets explanatory of their crimes were prepared, which, as the Jews inform us, were of a white ground, with black letters; and the whole were brought to Calvary, and nailed to the crosses which had been prepared for them.[d] At twelve at noon;

[a] Maimonid. in Sanhed. per. 6. Lightfoot's Heb. and Talm. Exer. on Matth. xxvii. 1.

[b] Chap. xix. 14. [c] Chap. xv. 25.

[d] The learned are divided on the question, whether the Jews, at the time of our Saviour's death, had the power of inflicting capital punishments. Those who assert that they had, dwell much on the generosity of the Romans, in allowing conquered nations to retain their usages; on Pilate's telling the Jews to judge Jesus according to their law, (John xviii. 31,) and even to crucify him, (John xix. 6;) on the Jews judging in certain cases, (Matth. v. 21, 22; xxiii. 34; John viii. 7;) and on their conduct to the apostles and to Stephen. But these arguments are much outweighed by those which support the opposite opinion, and are in substance the following. 1st, The uniform practice of the Romans was to invest the power of life and death in the hands of their presidents, procurators, and proconsuls. ("Qui universas provincias regunt, jus gladii habent. Qui provinciæ præest, omnium Romæ magistratuum vice et officio fungi debeat." Leg. 6. ff. et 12. de Officio Præsid.) But Pilate was a pro-

according to Matthew[a] and Luke,[b] who compute after the Jewish manner, the darkness began, and continued till three in the afternoon. Consequently, it was at three o'clock in the afternoon, or about the time of the evening sacrifice, that Christ, our Hegigè, or peace offering, was sacrificed for us; and he must therefore have remained on the cross six hours.[c]

curator, and therefore possessed the power of life and death; which we know he exercised in the case of Jesus. ("Auctor ejus nominis Christus, qui, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat." Tacit. lib. xv. cap. 44.) Indeed Pilate asserted his right to Jesus during the trial, and the Jews did not deny it. John xix. 10. "Knowest thou not that I have power to crucify thee, and have power to release thee?" 2dly, The Jews acknowledge, that, on account of the lax administration of justice by the Sanhedrin, the general profligacy became so great, forty years before the destruction of Jerusalem, or three and a half years before Christ's death, that they durst not convict capitally, and therefore left Gezit, where they had been wont to assemble, to meet in the room above the east gate of the Court of the Gentiles, which had formerly been occupied by a council of twenty-three. (Selden De Synedriis, lib. ii. cap. 1. Lightfoot's Hebrew and Talmud. Exer. on John xviii. 31.) 3dly, The conduct of the Jews to Christ testifies that they had not the power of life and death; else why take him to Pilate, and not put him to death themselves? They surely had the inclination, if they had possessed the power. And, 4thly, The confession of the Jews to Pilate proves the same thing. For, when he said, "Take him and judge him according to your law;" they answered, "It is not lawful for us, (ουκ εξεστιν,) it is not allowed us to put any man to death;" (John xix. 31;) an unlawfulness, or want of power, which was not confined to the time of the feast, as some have thought; nor to the punishment of the cross, as others; nor to the crimes of sedition or treason, of which the procurator was the judge; but to every malefactor worthy of death. (See these ably explained by Ikenius, in his Dissert. Theolog. tom. ii. dissert. 13.)

[a] Chap. xxvii. 45. [b] Chap. xxiii. 44.

[c] On the much agitated question, when our Lord ate the passover, see Leusden's Philologus Hebræo-mixtus, Dissert. 38. Ikenius is of opinion, that Christ, like all the Karaites or Scriptuarii, killed and ate the passover a day earlier that year than the Pharisees

How just was the retribution which the Jews afterwards met with, for their conduct to Christ! For, during the siege of Jerusalem by Titus, Josephus informs us, that "the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; till their multitude was so great, that room was wanting for the crosses, and crosses were wanting for the bodies."[a]

So much for the 15th day of the month, or the first day of the passover week. Let us next attend to what was remarkable on the *second*. Although the first and last days of the passover week were accounted holy or good days, those which were intermediate were not so sacred.[b]

or Traditionarii. For, the one fixed the new moon from her appearance, as reported to them by credible witnesses, while the other had a number of forms to go through, which sometimes encroached on the time of the evening sacrifice, before they were finished: and at these times, the proclamation of it, which was necessary to render it legal, was deferred till the morrow. According to Ikenius, then, all the Scriptuarii, on such occasions, killed and ate their passover a day before the Traditionarii; yet both of them on the fourteenth and fifteenth days of the month, according to their respective computations.—Should this opinion be adopted, it would make the reluctance of the chief priests and scribes to enter the Prætorium, lest they should have been unfitted to eat the passover, to have happened on the morning of that day when the Traditionarii killed their passover. The sixth hour, at which the παρασκευη or preparation began, when Pilate said to the Jews, "Behold your king," would be the middle of that day. And the ninth hour, when our Saviour yielded up the ghost, would be the time when the evening sacrifice was burning on the altar, and the Traditionarii were employed in killing their paschal lambs. Thus, instead of being our Hegigè, as is mentioned in the text, he would literally be our passover. (Ikenii Dissert. Theolog. tom. ii. dissert. ix. x. xi.)

[a] War, v. 11.

[b] Lev. xxiii. 7, 8. In the Mishna, there is a treatise entitled ביצה *Bitsè*, De Ovo, from the first word in the treatise; but really describing what things ought and ought not to be done on these holy days.

Their common name, indeed, in the Jewish writings, is *Mûod kethen* (מועד קטן) or the *lesser solemnity;* yet they were still reckoned more holy than common days, and several things were prohibited from being done on them, which were perfectly lawful on other days.[a] It was on each of these intermediate days, that, besides the morning and evening sacrifices, there were offered two bullocks, one ram, and seven lambs, with their meat offerings, for a burnt offering for the people; and a goat for a sin offering.[b] And also the prince's offering of seven bullocks and seven rams for a burnt offering, and a kid of the goats for a sin offering, with their meat offerings.[c] On these intermediate days also, the number of sacrifices offered at the Temple was considerable; for it was one of their traditions, that all the vows and other offerings, which the pious Israelites throughout the land owed to the Temple, were reckoned due at the next general festival. But there was one offering of great importance, which uniformly distinguished this day from the rest; namely, the wave sheaf of the first-fruits of the barley harvest, which, in that, as in other countries, was the first ripe; and the injunction for which is thus given in Levit. xxiii. 10—14, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest. And ye shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath (or on

[a] In the treatise, in the Mishna, of that name, all these things are fully described. [b] Num. xxviii. 18—25. [c] Ezek. xlv. 23, 24.

the morrow after the first day of the passover week, which was accounted a sabbath) the priest shall wave it. And ye shall offer that day, when ye wave the sheaf, a he-lamb without blemish, of the first year, for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord, for a sweet savour; and the drink offering thereof shall be of wine, the fourth part of a hin, (or eighteen egg-shells full.) And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God. It shall be a statute for ever, throughout your generations, in all your dwellings."

Such was the divine injunction with respect to the first fruits; and it was intended to remind the Jews, that God was the parent of seasons, and the giver of every good and perfect gift. Their manner of gathering these first-fruits, in the days of our Saviour, was as follows:—Three men, appointed by the Sanhedrin, having each a sickle and a basket, went on the evening before to the Vale of Ashes, by the brook Kidron, between sunset and dark, and consequently on the beginning of the second day of the passover week, (the Jewish day being always from sunset to sunset,) attended by a great number of spectators.[a] There, having reaped what was deemed sufficient, they brought it to the Court of the Priests, thrashed it, winnowed it, and made it to pass through the fire, both to answer the command about parched corn,[b] and fit it the better for becoming meal. After being ground in the hand-

[a] Lightfoot's Heb. and Talm. Exer. on John xix. 31. [b] Lev. ii. 14.

mill, which was the usual method in those days,[a] an homer, or about six English pounds, was taken out of it, and brought to the priest; who, having put oil and frankincense upon it,[b] waved it before the Lord, took from it a handful to burn on the altar, and reserved the rest to himself as the priest's portion. Thus was the barley harvest sanctified, and new meal permitted to be sold throughout the land.[c]

When our Saviour died, it happened that this second day of the passover week fell on a Saturday, or on the Jewish sabbath; and this explains to us the reason why, as John tells us,[d] they were so exceedingly anxious to have the bodies of Jesus, and the two malefactors, disposed of. He had died on the first day of the passover week, at three o'clock in the afternoon. From that hour till sunset, when the sabbath began, was the time in which they prepared every thing necessary for the sabbath. And they were the more strict, because that sabbath was a high day, or a day peculiarly honoured above ordinary sabbaths, being the sabbath of the passover week. In the language of Scripture, it was called σαββατον δευτεροπρωτον, "the second sabbath after the first,"[e] or rather, "the first sabbath after the second day of the passover;" for the second sabbath was called δευτερο-δευτερον, the third δευτερο-τριτον, the fourth δευτερο-τεσσαρον, and so on of every sabbath till the feast of Pentecost.[f] Nor should it be overlooked that this

[a] Matth. xxiv. 41. Jer. xxv. 10. Rev. xviii. 22; and Dr. Lowth's Note on Isaiah xlvii. 2.

[b] Lev. ii. 16.

[c] Mishna, Tractat. de Muneribus, cap. x. sect. 2—7.

[d] Chap. xix. 31.

[e] Luke vi. 1.

[f] Lightfoot's Heb. and Talm. Exer. on Luke vi. 1.

day was remarkable for another reason, which is of importance to Christians; namely, that Christ lay during the whole of it in the silent grave. What awful sensations did it occasion! Earth and hell were anxiously awaiting the event!

But let us now proceed to the 17th day of the month, or the *third* day of the passover week. This, like the other intermediate days, was accounted by the Jews to be less holy than the first and the last of the passover week. But at the passover when our Saviour suffered, it happened to be a remarkable day; for it was the day of our Saviour's resurrection, and consequently the first of our Christian sabbaths. He had been laid in the sepulchre about four o'clock on the afternoon of the first day, lay all the second, and rose about four o'clock in the morning of the third: for the sun at that season would rise about half an hour after five, and the twilight would reach back an hour and a half. Accordingly, Mark, in his Gospel,[a] states the time of our Lord's resurrection to have been in the morning watch, or between three o'clock and six. Some, however, make Christ to have risen several hours earlier.[b] According to the above account, our Saviour must have lain in the sepulchre thirty-six hours; and the time between his death and resurrection must have been thirty-seven hours.

The fourth, fifth, and sixth days of the passover week were similar in their sanctity and temple duties, to the second and third; and the seventh was similar to the first; so that any particular description of them would only be a repetition of what

[a] Chap. xvi. 9. [b] Macknight's Harmony, sect. 147.

has been said. We may however notice, that, although the feast lasted eight days, the whole of the persons who ate the passover did not continue at it. When necessity called, they returned home, and indifference sometimes made others retire: but their traditions bound them to lodge in Jerusalem the first night of the feast; and it was generally understood that those who were near, or could conveniently attend, were expected to remain till the festival was concluded.

The importance of the subject must be an apology for treating so copiously of the passover: and the real excellence of inquiries like the present, is to omit nothing that can either give us an idea of ancient customs, or enable us to understand the sacred Scriptures.

Perhaps it may be interesting to some, to know in what manner the modern Jews observe this ordinance. We remark then, that on the 14th of the first month, the first-born among the Jews commonly fast, as a testimony of their gratitude to God for having spared the first-born of Israel, while he destroyed the first-born of Egypt; and that, in the synagogue service during the feast, the same prayers are used which are appointed for the other festivals; and the whole of the Song of Solomon, and the portions in Exodus, and Numbers, relating to the passover, are read; but the principal part of the observance is to be sought for at home. Accordingly, we are informed, that the matron of the family spreads a table; sets upon it two unleavened cakes, and two pieces of lamb—viz. a shoulder boiled, and a shoulder roasted; to which she adds, bitter herbs; some small fishes,

because of the leviathan; a hard egg, because of the ziz; some meal, because of the behemoth; (these three animals being appointed for the feast of the elect in the other life;) and pease and nuts for the children, to provoke their curiosity to ask the reason of the institution. They likewise use a kind of mustard, which, conveying to their minds the idea of mortar, reminds them of the bricks which were made in Egypt. Thus is the table furnished. And the father of the family sits with his children and servants, because his ancestors were once slaves in Egypt; takes of the bitter herbs, dips them in the mustard, eats them, distributes the remainder among the rest; divides also the pieces of the lamb; and informs them of the reason of the divine appointment. The whole repast is intermixed with hymns and prayers; among which is one for the country in which they happen to reside, according to the advice of Jeremiah.[a] The same things are repeated on the two following days; and the festival concludes with the חברלה, *Hebedelè*, or *separation-blessing*, in which the head of the family takes a cup of wine mixed with spices; repeats some portion of Scripture, as Psalm cxvi. 13; blesses the candle which shines before them; casts his eyes on his hands, as remembering that he must resume his usual labour; and then the family wish each other a good night. Such are the ceremonies mentioned by Leo, Buxtorff, and Leusden,[b] but they are probably different in different countries.

[a] Chap. xxix. 7.

[b] Leo of Modena's Ceremonies of the Jews, part iii. ch. 3. Buxtorff. Synag. Judaic. cap. 18. Leusden's Philol. Hebræo-mixtus, Dissert. 39.

SECT. II.

The Feast of Pentecost.

Divine ordinance concerning; way of counting the weeks; time of the year it fell to be observed: the eight duties on the day of Pentecost: the impressive manner in which the tribes went to Jerusalem. Reasons for the appointing of Pentecost. That feast the time when the Spirit descended on the apostles: the time of the day, and day of the week inquired into. Way in which the modern Jews observe Pentecost.

It is mentioned in Exod. xxiii. 14—17, and Deut. xvi. 16, that all the males of Israel should appear before the Lord, at three stated times annually, in the place which he should choose; namely, at Jerusalem and the Temple: and it is there said, that these times were the passover, the feast of weeks or of Pentecost, and the feast of tabernacles. We have attended very minutely to the first of these, and are naturally called upon, therefore, to consider the second. The divine ordinance concerning which was as follows:[a]—

"Seven weeks shalt thou number unto thee. Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy

[a] Deut. xvi. 9—12.

daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates; and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes." The first thing worthy of notice in this passage is, the way in which they were wont to count the weeks: they commenced at the time when they began to put the sickle into the corn. But that was not left to the will of every individual; for we have already seen[a] that it was a public, national, religious act, and fixed statedly to the second day of the passover week. Accordingly, the injunction to them in Levit. xxiii. 15, 16, is as follows: "Ye shall count unto you from the morrow after the sabbath, (or from the morrow after the first day of the passover week, which was accounted a sabbath,) from the day that ye brought the sheaf of the wave offering; seven sabbaths shall ye complete: even unto the morrow after the seventh sabbath, shall ye number fifty days." It was from this, that the Jews themselves, in their Talmudical writings, call it *Ium Hemeshim* (יום חמשים), or *the fiftieth day*, and that in the New Testament it is called Pentecost,[b] which is a word of the same meaning. But the most common name for it among the Jews is *Otseret* (עצרת), which signifies "a restraining or shutting up;" probably because the joy of harvest was at that season restrained. For, although the first-fruits of the barley harvest had been presented

[a] See p. 473. [b] Acts ii. 1; xx. 16. 1 Cor. xvi. 8.

on the second day of the passover week, and the crop had been cut down in the interim; and although the first-fruits of the wheat harvest were offered at Pentecost, and the wine was then in the grape; yet the labours of the husbandman were not completed till several months after, or the feast of tabernacles, when the ingathering of the whole harvest, by the conclusion of the vintage, was celebrated. It is impossible to say, exactly, on what particular day of our year this feast happened; for the Jews regulated their religious feasts by the appearance of the moon, which, we know, is always varying. The feast in question evidently depended on the appearance of the moon, in the first month of the ecclesiastical year, or Abib: for, whenever the new moon belonging to that month appeared, they counted fourteen days forward for the passover. The fifteenth day was the first day of the passover week. The sixteenth was that on which they cut down, and presented the first-fruits at the Temple; and the forty-ninth day *after* that (or the fiftieth *including* it) was the feast of Pentecost, or of weeks; because seven weeks, or forty-nine days, were completed between the one and the other. To illustrate this more particularly, let us suppose, that the new moon in Abib on one of the years, appeared on the day of the vernal equinox, or the 21st of March—the fourteenth day, or the passover, would fall on the 4th of our April. The 5th day of April would be the first day of the passover week. On the 6th of April they would present the first-fruits; and on the forty-ninth day after that, or on the 25th of May, they would keep the feast of Pentecost.

Having said thus much concerning the time when it was observed, we may next notice the duties that were enjoined on the worshippers. In the first place, The day of Pentecost was an holy convocation, in which they did no servile work, throughout all the land of Judea.[a] This was intended to arrest the attention of the inhabitants, and to interest them in the duties which were prescribed at the Temple. Secondly, All the males were commanded to resort to the capital, and appear in their places at the time of worship in the Temple. This was noticed in the beginning of the section, to be the case at all the three principal feasts; but the following portion from Exod. xxiii. 14—17, more fully describes it:—"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread; and the feast of harvest, the first-fruits of thy labours which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord thy God." A third duty of the worshippers was, that they should bring out of their habitations two wave-loaves, of two tenth deals of fine flour, (equal to rather more than ten English pounds weight,) baken with leaven.[b]

On these directions we may remark, first, that as the wave-sheaf at the passover was the sanctifying of the barley harvest, so the two loaves of fine flour at the feast of Pentecost were the sanctifying of the wheat harvest; and, accordingly, they are called the first-fruits, of that part of the harvest

[a] Lev. xxiii. 21. [b] Ib. xxiii. 17.

unto the Lord, in Levit. xxiii. 17, 20, but especially in Exod. xxxiv. 22. Nothing is said in the law about the form of these loaves; but it is mentioned in the Talmud, that each loaf was seven hand-breadths long, four broad, and four thick: and the very reverse was enjoined with respect to them, which was enjoined concerning the loaves at the passover: for the passover loaves were unleavened, but the loaves at this feast were leavened. For this difference no better reason can be assigned, than that which the Jews themselves give; namely, that the one was a memorial of the haste with which they departed from Egypt, when they had not time to get it leavened; and the other a token of thankfulness to God, for their ordinary food. Hence the one was eaten by themselves, the other offered to God. Should it be asked, whether the whole of these loaves, or only a part of them, was consumed on the altar; the answer is, that wave offerings being a part of the fund for the support of the priesthood, the law concerning them (Num. xviii. 9—11.) was to offer a portion of them, commonly a handful, on the altar, and give the remainder to the priest. Accordingly, it is thus we are to understand the injunction in Lev. xxiii. 17, 20, where they are commanded to be waved along with peace offerings.

There is only one other particular respecting these loaves that deserves our attention, and that is, that they constituted one of the three general meat offerings which were offered by all the congregation; as was noticed by us when treating of the meat offerings.

Such was the national consecration of the wheat

harvest; but the learned Calmet justly observes, that, besides the first-fruits, which might strictly be termed national, every individual was obliged to bring his own first-fruits to the Temple. This, therefore, was the fourth duty of the day, and was founded on the following passage in Deut. xxvi. 1—10: "And it shall be, when thou art come into the land, which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, that thou shalt take the first-fruit of the earth, which thou shalt bring of thy land, that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest, that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come into the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God: and thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders; and he brought us unto this place, and hath given us

this land, even a land that floweth with milk and honey: and now behold, I have brought the first-fruits of the land which thou, O Lord, hast given me." Such was the ordinance on which they founded their individual presentation of their first-fruits to Jehovah. But, as Calmet[a] and Lightfoot[b] have given us several interesting particulars, relative to the manner in which they carried it into effect, I shall here transcribe them.

All the cities which were of one station, (that is, out of which one course of priests proceeded,) having met at the principal city in that station, with the view of going up to Jerusalem to the feast of Pentecost, lodged in the streets during the night, for fear of pollution; and, as the air was mild, they could do it without injury to their health. On the morning of the following day, the president of each company called them betimes, saying, "Arise, and let us go up to Zion, to the Lord our God:" on which they set out on their journey, preceded by a bullock, intended for the altar, whose horns were gilded; (like that afterwards vowed by Diomed to Pallas, and by Nestor to Minerva;[c]) and whose head was decorated with a garland of olive branches. A person, playing on a pipe, went also before them, to cheer them on their journey,[d] whilst bursts of religious fervour were frequently heard, by the people exclaiming, as in Ps. cxxii. 1, "I was glad when they said unto me, let

[a] See his Dictionary, under the article *first-born*.

[b] Chorographical Decad. before Mark; chap. iv. sect. 6; and Temple Service, chap. xvii. sect. 5.

[c] Iliad, x. 293. Odyss. iii. 384, 437.

[d] Alluded to in Is. xxx. 29; Ezek. xxxvi. 38.

us go up to the house of the Lord." Delightful, indeed, must the sight have been, to behold the companies coming from the different districts of the land to Jerusalem, as to a common centre, to worship God. To avoid fatigue, they travelled only two parts of the day, and when they came near the city, they sent a messenger to announce their approach; on which, some of the chiefs of the priesthood went out to meet them. Their entry into the city was exceedingly picturesque. Each carried his basket of wheat, grapes, figs, apricots, olives, or dates. The baskets of the rich were of gold or silver, and those of the poor were of wicker work, fancifully ornamented with flowers. As they entered the city, they joyfully exclaimed,[a] "Our feet shall stand within thy gates, O Jerusalem:" and all the artificers, in their shops, rose as they passed, and bade them welcome. Indeed, the whole of Ps. cxxii. receives an additional beauty, if we consider it as expressive of what would naturally happen on that occasion.

Let us then suppose the several tribes to be near the walls of the city, and preparing to enter it, headed by the several chiefs of the priesthood: what was more natural than for them to say in holy exultation, as in verses 1, 2, "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." Having entered the city, and seen the private and public buildings, which to many of them would be new and wonderful, they would naturally exclaim, as in verses 3, 4, 5, "Jerusalem is builded as a city that is compact to-

[a] Psalm cxxii. 2.

gether; (and unlike our shepherds' tents, or cottages of clay, or lesser towns from whence we come;) whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord; for there are the thrones of judgment, the thrones of the house of David." The very words of the welcome that was given to them by the inhabitants, from the doors, and the tops of their houses, seems to be contained in verse 6, "Pray for the peace of Jerusalem." To which the tribes would naturally reply, as in the remainder of the psalm, "They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." Thus did they proceed, with the sound of music, to the mountain on which the Temple stood: at the foot of which, every individual, of whatever rank, took his basket on his shoulder, and repeated as he ascended, the whole of the 150th psalm, probably in a kind of musical cadence, to make the procession more solemn and impressive. When come into the Court of the Priests, the band of the Temple sang the 30th psalm, and the president of the company, with his basket on his shoulder, in the name of the rest, repeated the words which God had enjoined on the occasion, as we have already transcribed them from Deut. xxvi. 3—10, "I profess this day," &c.; a priest in the mean time putting his hand under the president's basket, and waving it before the Lord.[a] Thus were the first-fruits of the

[a] *Mishna, Tractat. de Primitivis Fructibus, cap. iii. sect. 1—8.*

individuals, of the several companies, consecrated to the Lord, and, like every such kind of offering, they were deposited by the side of the altar, as the property of the course which then officiated: after which the worshippers prostrated themselves and departed. It was an article in this part of the ritual, that they should all lodge for that night in Jerusalem, and go home next day, unless detained either by business or inclination: that the quantity brought should not be less than the sixtieth part; and that they might offer these first-fruits any time between Pentecost and the feast of dedication; or between the middle of May and the beginning of December. There is an allusion to this annual presentation of the first-fruits, in the blessings and curses which were so solemnly pronounced from the mountains Gerizim and Ebal, in Deut. xxviii. 5, 17. "Blessed shall be thy basket and thy store;" and "Cursed shall be thy basket and thy store:"—the basket, in these verses, referring to that in which each individual carried his first-fruits to the Temple; and the store, to the residue or remaining part of the crop, which, after that presentation, continued with the owner as his property.

Such was the manner in which the national and individual first-fruits were presented at the Temple, in the days of our Saviour. But the same forms could not be observed after the destruction of that sacred edifice. Accordingly, Leo of Modena[a] tells us, that the modern practice is to take a piece of dough, about the size of forty eggs, and to make it into a cake, which was formerly given to the priest, but is now cast into the fire to be con-

[a] Ceremonies of the Jews, part ii. chap. 9.

sumed. This is one of the three precepts, he adds, which should be observed by the women, as they generally bake the bread of the family: and the prayer which is repeated by them when they throw it into the fire, is as follows:—"Blessed art thou, O Lord, our God, the king of the world, who hast sanctified us by thy precepts, and commanded us to separate a cake of our dough." In Spencer's elaborate work,[a] we have sufficient evidence, that the custom of presenting the first-fruits, among the heathens, to their divinities, originated from the annual offerings, of the like kind, among the Jews.

Hitherto we have attended to four of the duties of the day of Pentecost. It was separated from a common to a sacred use: all the males of Judea were ordered to be present on that day at Jerusalem: two wheaten loaves were presented as the first-fruits of the wheat harvest, for the whole nation; and every individual brought his first-fruits, to present at the altar, as a token of gratitude for the bounties of Providence. The fifth public duty of that day was the offering of a burnt offering, consisting of seven lambs of the first year without blemish, one young bullock, and two rams.[b] In Numbers xxviii. 27, it is two young bullocks and one ram; but it is needless here to explain particularly how these were offered, having already described it under the article *burnt offerings*. It may, however, be proper to repeat the general reason for the offering of such sacrifices, as the probable cause why God enjoined them at this time. Burnt offerings were intended for two purposes—either to expiate evil thoughts, or to atone for the breach of affirmative

[a] De Legibus Heb. Rit. Lib. i. c. 9. sect. 3. [b] Lev. xxiii. 18.

precepts. What was more natural, then, than for God to enjoin the offering of it, at a general meeting of his people? It would impressively call their sins to their remembrance; would lead them to a serious and solemn confession; and would make them pray, in language similar to that of David, during the burning of the sacrifice:—"Cleanse thou me from secret faults. Keep back thy servant from presumptuous sin. Let them not any longer have dominion over me."[a] We do not know the particular psalm which was sung on the occasion, but it would certainly be one that was appropriate to the nature and spirit of the duty.

In the same place in Leviticus,[b] where the burnt offering is prescribed, we find it accompanied with its meat offering and its drink offering. Each of the seven lambs, therefore, if offered in the appointed manner, would have a tenth deal of fine flour, mingled with oil and frankincense, for a meat offering, and a quarter of a hin of wine each for their drink offering. The bullock would have three tenth deals of fine flour, mingled with oil and frankincense, for a meat offering, and half a hin of wine for a drink offering. And the two rams would each have two tenth deals of fine flour, mingled with oil and frankincense, for their meat offering, and a third of a hin of wine each for their drink offering. Hence it is evident that the meat and drink offerings, mentioned as belonging to them, must have been entirely distinct from the two tenth deals which were formed into two loaves,

[a] Psalm xix. 13. [b] Lev. xxiii. 18.

and waved before the Lord, as a sanctification of the wheat harvest.[a]

The sixth duty on the day of Pentecost was, the sacrificing of a kid of the goats for a sin offering.[b] The intention of sin offerings, as we have already seen,[c] was to expiate for sins committed ignorantly against any of the commandments of God. Hence the appointment of a kid at that time, was intended to lead the minds of the Israelites to those particular sins of ignorance, of which the best of them were guilty; and to raise their hopes to the Messiah, who was afterwards to take away sin by the sacrifice of himself. It is not necessary to dwell upon the mode of offering this sacrifice, as the special directions have already been mentioned, under the head of *sin offerings.*

The seventh duty appointed for the feast of Pentecost, was a sacrifice of peace offering, consisting of two lambs of the first year.[d] These, in ordinary cases, after being waved before the Lord, were partly consumed on the altar, partly eaten by the priest, and partly by the offerer. In general, also, they were accounted among the less holy sacrifices; and consequently were killed on the south side of the altar, and eaten either in the Temple or in the city. But in this particular instance the case was different: for this sacrifice of peace offering was esteemed among the most holy sacrifices; was killed on the north side of the altar; and was eaten by the priests before the Lord, in the Court

[a] Concerning the manner in which these meat and drink offerings were mixed and offered, see part iv. sect. 3. p. 382, supra.

[b] Lev. xxiii. 19. [c] See part iv. sect. 2. p. 363, supra.

[d] Lev. xxiii. 19.

of Israel, or in the Court of the Priests.[a] Peace offerings, under the law, had each a meat offering; and the lambs of which we are speaking, had the occasion been an ordinary one, would have been accompanied with unleavened cakes mingled with oil, unleavened wafers anointed with oil, cakes of fine flour fried with oil, and leavened bread. But as the occasion was extraordinary, the meat offering was dispensed with, and the two loaves of the first fruits were substituted for it.[b] Maimonides gives us the following account of the matter in his treatise entitled First-fruits:[c]—"The priest first waved the lambs up and down, while they were yet alive, and then slew them: when, having flayed them, he took out the breast and shoulder of each of them, and laid them beside the two cakes; and putting his hands under them, waved them together upwards and downwards, this way and that, but always towards the east, on which side the altar stood. After having done which, he burnt the inwards, and the rest was given to the priesthood." With respect to the loaves, the same author tells us, that the high priest received one, and the other was divided among all the courses of the priesthood that were then present.

The eighth and last duty on the day of Pentecost, was the singing of the Hallel; or the whole of the Psalms, from the 113th to the 118th inclusive: a duty which was distinct from the Psalms appointed for the morning and evening service. For, the sacrifices of which we are now speaking,

[a] Lev. xxiii. 20. [b] Ibid. [c] Per. 2.

were offered in the forenoon of the day, and the Hallel was sung during their slaying and offering.

Such were the duties of the day of Pentecost. They were solemn in their nature, and being the acts of a whole nation, they were calculated to impress the public mind with a deep sense of religious obligation. Should it be asked why *all* the males were enjoined to attend it; and urged, that had it lasted for eight days, like the passover and the feast of tabernacles, there might have been some cause for bringing them together; but since it was only for a single day, it was needless to put them to that trouble: it might be answered, that the duty ought not to be objected to, because it was easy, and soon at an end; and that God had a right to command his creatures how and when he pleased. But the particular reason which God had in view, besides the national and individual offering of the first-fruits, was to excite their gratitude for his giving them the law; since such condescension was unparalleled in the history of any other nation, and their sense of it, accordingly, should be deep and marked. The manner in which the feast of Pentecost is proved to be commemorative of the giving of the law, is briefly as follows: The passover was enjoined to be on the 14th day of the first month.[a] Considering that day therefore as one, and allowing the month to consist of thirty days, there remained of the first month seventeen days. Add to these all the twenty-nine days of the second month, and this brings up the amount to forty-six. In Exodus xix. 1, we are told that they came to the wilderness of Sinai in the third

[a] Exod. xii. 18.

month. The day is not mentioned, but let us suppose it to have been on the evening of the first; this brings the number up to forty-seven; and in the 10th and 11th verses of that chapter, we find God commanding Moses, probably after the evening service, when the sun might be set, and the forty-eighth day consequently begun, to sanctify the people that day and the next, for that on the third day he intended to descend visibly. Here then are the remaining two days, and the proof that fifty existed between the feast of the passover and the giving of the law. But a difficulty remains which I am unable to solve. It is this. Although fifty days intervened between these two events, yet the feast of Pentecost was annually celebrated two days later; since they counted the time, not from the passover, but from the second day of the passover week, on which the first-fruits of the barley harvest were presented.[a] That there must have been a sufficient reason for such a choice, is naturally to be expected; but what that reason was, appears difficult to divine. Let me add, that the day of Pentecost is a memorable epocha in the history of Christianity; as being the day when the Holy Spirit descended on the apostles. It is an event therefore which deserves our attention.

The companions of Jesus had often seen him, during the forty days which succeeded his resurrection. They had witnessed his ascension to the heavenly abodes, exactly ten days before the feast we are treating of. It was the injunction of God, that all the males should be present at Pentecost: and it was customary for the pious to go some

[a] Lev. xxiii. 15, 16.

days before, to perform their lustrations, and pay their vows. The apostles, however, had a double reason. They had the command of God, and the command of Christ. As Jews, they appeared to celebrate the feast; and as Christians, they were called upon to tarry at Jerusalem, until they were endowed with power from on high.[a] They therefore went in anxious expectation; and the feast which commemorated the descent of God to publish the law, was that at which they hoped to feel the descent of the Spirit, to enlighten, and enable them to preach the Gospel. It is not said at what particular hour the Spirit descended; but it is probable that it was after the conclusion of the evening service at the Temple, and when they had gone to their apartment, to reflect on the duties in which they had been engaged, and the hopes they were led to entertain. For the words in Acts ii. 1, which we render, "when the day of Pentecost was fully come," literally signify, "in the conclusion of the day of Pentecost."[b] Such an event, therefore, would begin to make a noise that evening; and multitudes, next morning, would go to the Temple, not only to attend the service, but in the hope of meeting with the apostles. Accordingly, after the morning service was ended, and when the worshippers were returning to their several homes, at the third hour, or nine o'clock,[c] they were addressed by the disciples, very probably, in the Court of the Gentiles. Those who were igno-

[a] Luke xxiv. 49.

[b] Εν τω συμπληρουσθαι την ἡμεραν της Πεντηκοστης.—For συμπληροω signifies "compleo, expleo, perficio."

[c] Acts ii. 15.

rant of other languages, when they heard a number of mean-looking men uttering uncouth sounds, concluded that they were drunk,[a] although Josephus tells us,[b] that on festival days they did not eat before noon, and on no account ate any thing before nine in the morning, or the hour of prayer. But the Jewish converts, who either resided at that time at Jerusalem, or were come to attend the feast, and were natives of very different and distant countries, were astonished to hear in their own language the wonderful works of God, and said one to another, "What meaneth this?"[c]

A finer opportunity could scarcely be afforded to the Christian painter, or a more interesting occasion to the Christian orator. Accordingly, Peter stood up, and delivered a sermon, which, by the Holy Spirit, was carried to the hearts of three thousand. Such was the success of the apostles of our Lord, on their first appearance among the people, in this gifted manner: but it did not rest here, for we are told,[d] that they continued daily in the Temple, attending the service, and conversing with those whom they happened to meet. Nay, in the following chapter,[e] the evangelist records another wonderful instance of Peter's success. For, as he and John went up to the Temple at the ninth hour, or three o'clock in the afternoon, which was the hour of evening prayer, they saw a man lame from his birth, at the gate called Beautiful, asking for alms of all those who went into the Temple: him therefore they healed; accompanied by him, they went into the Court of the Women, to attend

[a] Acts ii. 13. [b] Lib. de Vitâ suâ. [c] Acts ii. 11, 12.
[d] Acts ii. 46. [e] Ch. iii. 1.

the evening service, and when it was ended, they retired, through the Sacred Fence, into the Court of the Gentiles; where, under the eastern piazza, or Solomon's porch,[a] the apostle Peter preached a sermon, which was blessed to the conversion of about five thousand.[b] Thus were eight thousand added to the church; and thus do we see the need of the Spirit to convert, sanctify, and save the soul. Indeed, nothing less than power so extraordinary could have fitted the apostles for so arduous a work. "Not by might, nor by power, but by my Spirit, saith the Lord."[c]—It may be added, that the particular day of the week, on which the Holy Ghost descended, was the Christian sabbath; and thus an additional honour was put by the Trinity on that holy day. For, when treating of the passover, we noticed that the paschal lamb was eaten on Thursday; that Friday, when our Lord was crucified, was the first day of the passover week; and that on Saturday, the first-fruits were offered up. Consequently, the fiftieth day after, or Pentecost, would fall on a Sunday.[d]

The modern Jews celebrate the feast of Pentecost, not one day only, but two days; on account of the uncertainty of the new moon; decking their synagogues and houses with garlands of flowers, because Sinai was green at that season; and hearing a sermon in praise of the law, as having been delivered to their forefathers on that day. They also read the Book of Ruth at this solemnity. In

[a] Acts iii. 11. [b] Acts iv. 4. [c] Zech. iv. 6.

[d] See a minute calendar of the time between our Saviour's death and the day of Pentecost, in Lightfoot's Commentary on the Acts, chap. 2.

Germany, the Jews make a very thick cake for that feast, consisting of seven layers, which they call Sinai; and the layers of which are meant to represent the seven heavens through which Jehovah passed, when he descended upon, and re-ascended from, the mountain.[a] But the customs of the modern Jews are very different in different countries.

SECT. III.

The Feast of Tabernacles.

Reasons of its appointment threefold: the time of the year when kept; way it was observed during the Tabernacle; first and second Temples; in the days of our Saviour. The lulebs and pomecitrons which they carried in their hands. Routine of service during the first day. The ceremony of fetching the water from the Pool of Siloam; singing the Hallel; the peculiar sacrifices for that day; way in which the courses divided the work among them; their encircling the altar; attendance on the divinity schools in the afternoon; manner of teaching, and subjects taught; the evening sacrifice; the nightly rejoicing; the fifteen Psalms of Degrees that were sung; the persons who danced; and manner in which the assembly was dismissed: reasons assigned for this singular rejoicing; manner of disposing of their lulebs when parting. The routine of the second day; third; fourth; fifth; sixth; seventh, when they encompassed the altar seven times; eighth, when the solemnity closed. The way in which they were lodged and supported while at Jerusalem. The wonderful promise of divine protection while attending the three yearly festivals. The three great festivals honoured with three remarkable events.

THE last of the three principal feasts, which God appointed to the Israelites, was the *Feast of Ta-*

[a] Buxtorff. Synag. Jud. cap. 20, and Leo of Modena, Ceremonies of the Jews. Leusden's Philol. Hebræo-mixtus, Dissert. 39.

bernacles, and the reasons of its appointment were the following:—1. To remind them, that their fathers had lived in tents in the wilderness.[a] 2. To be a yearly thanksgiving after the ingathering of the harvest.[b] And, 3. To assure them of God's return to dwell among them, after they had made and worshipped the golden calf. For Moses, after long fasting and prayer, having obtained their forgiveness, and a renewal of the tables of the law, together with a commission to proceed in building the Tabernacle, which had been suspended in consequence of their idolatry, descended from the mount, on the 10th of the 7th month, to communicate to the Israelites these agreeable tidings. Accordingly, that day was observed ever afterwards with religious veneration; and the people, then hearing that they must make a Tabernacle for Jehovah to dwell in, and consequently that they must continue where they were, till that was accomplished, proceeded to pitch their tents, and make themselves booths, to screen themselves from the weather. Five days, therefore, after Moses's descent, did God appoint the Feast of Tabernacles, to cheer them in their work, and to be a standing memorial, in every age of the Jewish economy, of that particular residence which he had among them.

Such were the reasons for the Feast of Tabernacles, and the season of its observance was answerable to these ends; for it was appointed to be held on the 15th day of the moon, which appeared in

[a] Lev. xxiii. 40—43.

[b] Exod. xxxiv. 22. Lev. xxiii. 39. Deut. xvi. 13.

the 7th month,[a] or Tizri; corresponding with the latter part of our September, and the beginning of our October. It is obvious, therefore, that the Feast of Tabernacles was in a certain degree ambulatory: for as the moon, in that month, appeared earlier or later, so would its observance be in proportion. Calculations in that case must of course be arbitrary; but we may suppose, for the sake of illustration, as we did when treating of the passover, that the new moon of the first month appeared, in one of the years, on the 21st of March, or the vernal equinox. On such a supposition, the new moon of the 7th month would appear on the 13th of September, (allowing twenty-nine days and a half between every change,) and the 15th day of the 7th month, or the Feast of Tabernacles, would fall on the 28th of September. This calculation, however, is only given for one year; for, as was formerly remarked, it would change annually, with the change of the moon.

Having thus considered the time appointed for its observance, the next circumstance which presents itself to our consideration, is the mode in which it was celebrated, in the different periods of the Jewish history. Under the existence of the *Tabernacle*, it is thus described by Moses. On the first day of the feast, which was accounted a sabbath,[b] they abstained from all servile or ordinary work, that they might have time to construct themselves booths, made of the boughs of goodly trees, branches of palm trees, boughs of thick trees, and willows of the brook:[c] within which,

[a] Lev. xxiii. 34. Numb. xxix. 12.
[b] Lev. xxiii. 39. Numb. xxix. 12. [c] Lev. xxiii. 40.

they dwelt during the seven days of the feast, that their generations might know, that God made their fathers to dwell in booths, when he brought them out of Egypt.[a] And when these were erected, they attended the public worship on the several days, and offered in their order, the appropriate, peculiar, and daily decreasing sacrifices. Thus, besides the daily morning and evening sacrifices, which were never dispensed with, they offered on the first day, thirteen bullocks, two rams, fourteen lambs, with a kid of the goats, with their meat and drink offerings.[b] On the second day, twelve bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[c] On the third day, eleven bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[d] On the fourth day, ten bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[e] On the fifth day, nine bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[f] On the sixth day, eight bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[g] On the seventh day, seven bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings.[h] But on the eighth day, which was accounted a sabbath,[i] there were only one bullock, one ram, seven lambs, and a kid of the goats, with their meat and drink offerings.[k]

[a] Lev. xxiii. 42, 43.
[b] Numb. xxix. 12—16.
[c] Ib. xxix. 17—19.
[d] Ib. xxix. 20—22.
[e] Ib. xxix. 23—25.
[f] Ib. xxix. 26—28.
[g] Ib. xxix. 29—31.
[h] Ib. xxix. 32—34.
[i] Lev. xxiii. 36.
[k] Numb. xxix. 36—38.

Various reasons have been assigned by the Jews for this daily decrease, but all of them are conjectural. Some imagined, that the whole number of bullocks was reduced to seventy, "in reference to the seventy nations" of the world, which they thus distinguished from the Jews; and, "which should be abating and decaying; while Israel, like the number of rams, lambs, and goats, remained fixed."[a] Others supposed that they were reduced to seventy, in allusion to the life of man, which was gradually shortened till it came to that sum. Others, that it pointed to the gradual decay of sacrifice; or was intended merely to have seven bullocks on the seventh day; or to reduce the number of animals slain on that day to twenty-four, which was the number of the courses. Whilst others, still, considered the abatement on each day, as suiting the people who abated daily, and withdrew to their own homes. But whatever might have been the reasons, it is worthy of observation, that if we add the morning and evening sacrifices for the eight days, which were never dispensed with,[b] to the number of sacrifices prescribed for these days, we have two hundred and fifteen, which was the exact number of years that the Israelites were in Egypt. As the Feast of Tabernacles, therefore, was intended to commemorate the residence of the Israelites in the wilderness, where they lived in booths, and saw his wonders in their daily preservation; might not these sacrifices have been so ordered, as to bring to their remembrance, also,

[a] Rabbi Solomon on Numb. xxix. 12, &c. and Abarbinel on the same place.

[b] Numb. xxix. 16, 19, 22, 25, 28, 31, 34, 38.

the number of the years, when their fathers dwelt in that land of bondage?

Such was the manner in which they observed that annual feast, during the times of the Tabernacle: let us next see how they observed it under the first Temple; although on this part we can say but little. We find indeed Solomon dedicating the Temple, immediately before the Feast of Tabernacles;[a] but we have nothing particular concerning the way in which that feast was observed. It is probable, however, that they partly dwelt in booths without their cities, and partly erected them on the flat tops of their houses. Yet there is reason to suppose that, afterwards, especially under the wicked kings, they became very remiss. For at the first observance of that festival after the captivity, we find them reviving the primitive practice, and casting a reflection on the conduct of their forefathers. We shall transcribe the words of Nehemiah viii. 13, as the best commentary on these observations. "And on the second day (of the seventh month, verse 2,) were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month; and that they should publish and proclaim, in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make

[a] 2 Chron. v. 3; vii. 9, 10.

booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their Courts, and in the Courts of the house of God, and in the street of the Water-gate, and in the street of the gate of Ephraim. And all the congregation, of them that were come again out of the captivity, made booths, and sat under the booths; for since the days of Jeshua the son of Nun, unto that day, had not the children of Israel done so; and there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth was a solemn assembly, according unto the manner."

It appears unnecessary, at this time, to trace the gradual influence of the traditions of the fathers, (which began after the captivity) on the feast of which we are now treating. It will be sufficient for our present purpose, if we hasten at once to the days of our Saviour, and show their accumulated influence, in the manner in which the Jews, at that time, kept the Feast of Tabernacles. Perhaps it will add likewise to the elucidation of the subject, if we keep each of the eight days distinct, and explain the duties of each in its order.

Let us begin then with the *first*. In the original appointment of the Feast of Tabernacles, the people were commanded to dwell in booths;[a] but, a dispute having arisen, between the Pharisees and Sadducees, on that point, the Sadducees were for adhering to the words of Scripture; but the Phari-

[a] The forms of these booths are discussed at great length in the Mishna, Tractat. de Tabernaculis, cap. i. ii.

sees explained the branches used, not as intended for booths, but for branches to carry in their hands during the solemnity. Common sense certainly was on the side of the Sadducees; but the Pharisees had by that time become the more popular sect, and therefore prevailed. Accordingly, by their traditions, the first thing the Jews did, on this first day of the feast, was to get some palm and myrtle branches, wherever they could find them, (Calmet says, there was one palm branch, and three of myrtle,) and then to go to a place called *Mutsa*, a little below Jerusalem, on the banks of the brook Kidron, for two willow branches each;[a] one to place at the side of the altar, as we shall afterwards see; and the other to be bound up with the palms and myrtles, by means of a twig, a cord, a silver or gold thread, according to the fancy of the individual.[b] This last was called his *luleb*, (לולב) and he was bound to carry it in his hand, all this first day of the feast, whenever he left his house, and into whatsoever place he entered. Leo of Modena[c] tells us, that the modern Jews, not having the opportunity of going to the Temple, nor of performing the ceremonies prescribed by Moses, make, in some countries, each for himself, in some open place, an arbour of branches of trees, fancifully adorned, where they eat and drink, and sometimes sleep: spending as much time there, during the whole eight days of the festival, as they are wont to do in their houses at other times.[d]

[a] Mishna, Tractat. de Tabernaculis, cap. iv. sect. 5.

[b] Ibid. cap. iii. sect. 4, 8. [c] Ceremonies of the Jews, part ii. chap. 7. [d] See also Buxtorff. Synag. Judaic. cap. 21.

The next thing, necessary for the feast, were the pomecitrons, or apples of the citron tree. They are well known in Judea, and are a species of orange, but larger. We find no mention of them in Scripture, as appendages of the Feast of Tabernacles, but the traditions drew them into notice, from the explanation they gave of Lev. xxiii. 40. For the words which are rendered by our translators, "the boughs of goodly trees," and which literally signify, "the fruit of the beautiful tree," they explain to be the fruit of the citron tree, because no other, in their estimation, is so deserving of the name; since its appearance is noble,[a] the smell of the apples is extremely fragrant,[b] their taste very pleasant and refreshing,[c] and their colour of a beautiful yellow.[d] Hence the Chaldee paraphrast on the above-mentioned verse, renders the words thus, "Ye shall take unto you the fruit of the citron tree." They carried them constantly in their hands, as accompaniments to their lulebs. For the fathers enjoined, that while they carried the branches in one hand, they should always have the pomecitrons in the other. With these two, therefore, they were equipped for appearing in public, and our duty is to follow them in their progress through the day.

The first place they resorted to was the Temple, to attend the morning service: some standing in the Court of Israel, and others in the Court of the Women, as they could find room. It is needless to repeat the manner in which the morning sacrifice was offered up, since it has been already de-

[a] Joel i. 12. Cant. ii. 3; viii. 5.
[b] Cant. vii. 8.
[c] Cant. ii. 5.
[d] Prov. xxv. 11.

scribed when treating of the daily service;[a] but we may observe, that when the parts of the sacrifice were laid on the altar, the singular ceremony commenced, of pouring out the water, which was peculiar to this solemnity; and the manner of doing it was as follows.—One of the priests, with a golden flagon, capable of holding three logs, (or eighteen egg-shells full,[b]) went to the Pool of Siloam, where, filling it with water, he returned to the Court of the Priests, by the gate on the south side of the Court of Israel, thence called the Water Gate; and no sooner did he appear, than the silver trumpets sounded to announce his arrival. He stopped not, however, on that account, but went directly up to the top of the altar, to the two basins which stood there at that time, the one with the wine for the ordinary drink offering, and the other for the water which he had brought: where, pouring the water into the empty basin, he mixed the wine and the water together, with the intent of pouring both out afterwards in the way of libation.[c] Yet that office was not left entirely to his own discretion; for after he had mixed it, and held it in his hand, ready for pouring, the people called to him to raise and extend his arm, that they might see whether he did it in a proper manner;[d] for a Baitheusæan, or Sadducee, in contempt of their traditions, instead of pouring it over the altar, and upon the foundation, had once poured it upon his own feet; which almost cost him his life, for the

[a] Part iv. sect. 4.

[b] See Lightfoot's Prospect of the Temple, ch. 24.

[c] Buxtorff. de Synag. Jud. cap. 21.

[d] Mishna, Tractat. de Tabernaculis, cap. iv. sect. 9.

people fell upon him with their pomecitrons and pelted him unmercifully.

It was formerly stated,[a] that every day of the week had its appointed Psalm, during the offering of the daily sacrifice; but although that was the case on ordinary occasions, it was departed from at the solemn feasts; and the Psalms always sung, during the daily sacrifice at the Feast of Tabernacles, were those which composed the Hallel, or from Psalm 113 to 118, both inclusive. "That being renewed daily," as the Jerusalem Targum expresses it, "because their lulebs were renewed daily." By which we are not to understand that their lulebs were renewed every day; but only that they were accounted as renewed, by their daily appearance at the Temple, and by the presenting of new ones occasioned by accidents, or the arrival of individuals. It is worthy of remark, that, during the Hallel of each day, the crowd expressed the ardour of their feelings at particular parts, by outward tokens. Thus, when they came to these words, in the beginning of the 118th Psalm, "O give thanks unto the Lord," all the multitude shook their branches. The same thing was done twice, when the band came to the 25th verse, "Save now, I beseech thee, O Lord," and "O Lord, I beseech thee, send now prosperity." And at the concluding verse, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever;" the whole multitude joined, a fourth time, in the shaking of their lulebs, which was appointed to be on the right hand, and on the left; upwards and downwards.[b]

[a] See part iii. sect. 4. [b] Lightf. Heb. and Talm. Exer. Mat. xxi. 11.

Hitherto the people had only joined in the daily morning sacrifice; but after that sacrifice was offered, instead of returning home, as they usually did on other days, they immediately joined in the appointed and peculiar service of the day. And that which was enjoined for the first day of the feast, concerning which we are treating, was thirteen bullocks, two rams, fourteen lambs, and a kid;[a] during which, we are informed by Lightfoot, that the Levites sang the 105th Psalm. But the priests did not cast lots for these sacrifices, as for the daily sacrifice; for the traditions so ordered it, that all the four and twenty courses were present, and had the killing and offering of them divided among them. Thus, on this first day of the feast, the thirteen bullocks, two rams, and the kid, being sixteen in all, were given to sixteen of the courses; making two animals a-piece to each course; twelve of the lambs were given to other six of the courses, making two a-piece for each course; and the remaining two lambs to the remaining two courses, making one a-piece for each of them.[b] After these general and appointed sacrifices, they next attended to the sacrifice that was prescribed for the prince, on each of the days of the feast, as mentioned in Ezek. xlv. 25, viz. seven bullocks and seven rams for a burnt offering, and a kid of the goats for a sin offering, with their meat offerings and drink offerings.

Such was the manner of conducting the morning sacrifice, and the other peculiar services which were appointed for the morning of the first day of

[a] Num. xxix. 12—16.

[b] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

the Feast of Tabernacles. If they had no vows, nor freewill offerings, they were then allowed to retire; but if they owed any of these to the Lord, they waited, till they saw them consumed on the altar. Let it not be thought, however, that they left the Mountain of the Lord's House in confusion; for they went in succession round the altar; set one of their willow branches against it; repeating aloud Ps. cxviii. 25, "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity;" and as they retired, through the gates in the Court of Israel, nearest the altar, they solemnly uttered this benediction—"Beauty be to thee, O altar: beauty be to thee, O altar."[a] At present, the modern Jews carry these branches into the synagogue, and provide themselves with oranges and citrons. They make it a part also of the ceremony, to walk round the desk, in the middle of the synagogue, once a day at least, singing Ps. cxviii. 25, &c. and they eat nothing till they have done this.[b]

We are not informed how the Israelites spent the forenoon: but after dinner, they retired to the divinity schools to hear the traditions expounded by the doctors: and when the hour of evening service came, they returned to the Temple, to witness the killing and offering of the evening sacrifice.

On ordinary days, and during the other feasts, the end of the evening sacrifice was always the end of the public service; but at this feast, the people departed not from the Temple till a very late hour. For it was not till night, that *the rejoicing*

[a] Mishna, Tractat. de Tabernaculis, cap. iv. sect. 5.

[b] Calmet's Dict. art: *Feast of Tabernacles.*

for the pouring out of the water was observed; because the solemnity of the public service, during the day, would not allow them to do it till that time. Their manner of observing it, therefore, was as follows. They all met in the Court of the Women; the women above, in the balconies which surrounded the three sides of the Court, and the men below, on the ground. The court was lighted by a large golden candlestick, with four lamps, one on each side, which were raised to a great height; and they were kept burning by four young men of the priesthood, who, ascending a ladder, poured into each of them one hundred and twenty logs of oil; and supplied them with wicks that had formerly been prepared from the old coats and girdles of the priests.[a] Things being thus arranged, the pipe of the Temple began to play; the Levites brought their instruments from the music chambers, under the fifteen steps which led from the Court of the Women up to the gate Nicanor, and seated themselves on the steps; whilst those who could join in the vocal department also took their stations. Nor should we overlook the Psalms which were sung; they were those entitled "Psalms of Degrees," fifteen in number, (from the 120th to the 134th inclusive,) and answering to the fifteen steps on which the musicians sat.

A native of Britain would imagine, that all the audience would sit in silence, and hear attentively the sacred music; but that did not coincide with the Jewish idea of rejoicing. When merry they indeed sang psalms,[b] but they also danced, like

[a] Lightfoot's Heb. and Talm. Exer. on John vii. 2.

[b] James v. 13.

David before the ark; and, like him, imagined that the more they abased themselves, the more commendably they acted.[a] The members of the Sanhedrin, therefore, rulers of synagogues, doctors of schools, and all who were eminent for rank or piety, accompanied the sacred music with their voices; and leaped, and danced, with torches in their hands, for a great part of the night; while the women and common people looked on.[b] During this strange kind of religious festivity, frequent ejaculations were uttered by the exhibiters. Thus some of them would say, "Blessed be thou, O my youth, which hast not shamed my old age:" (these were called men of performances:) others would say, "Blessed be thou, O my old age, which hast gain-said my youth:" (these were called Chasidin, and men of repentance:) and both of them would exclaim, "Blessed is he that hath not sinned; and he that hath sinned, but his sin is pardoned."[c]

At length weariness and sleep having reminded them of concluding the rejoicing for the night, they parted, some to their own homes, and some to their hired apartments, while others remained all night in the Court. But we are not to suppose that so public a meeting was dismissed without due solemnity. Accordingly, at the appointed time, two priests appeared in the gate Nicanor, with trumpets in their hands, and sounded. They then descended to the tenth step, and sounded

[a] 2 Sam. vi. 14—22.

[b] Buxtorff. de Synag. Judaic. cap. 21. Mishna, Tractat. de Tabernaculis, cap. v. sect. 2—4.

[c] Lightfoot's Heb. and Talm. Exer. on John vii. 2; and vol. ii. Sermon on Luke xv. 7.

a second time; then to the Court of the Women, and sounded a third time; and then they advanced towards the east, or Beautiful Gate, sounding as they went. This was the signal for the multitude to retire always before them; so that they could not surround the altar, as in the morning, but moved out in a contrary direction; namely, through the north, south, and east gates of the Court of the Women. And when the trumpeters had reached the east gate, they then turned themselves round to the Temple, and uttered the following words: "Our fathers, which were in this place, turned their backs upon the Temple of the Lord, and their faces towards the east, towards the sun; but as for us, we are towards him, and our eyes are towards him." After which, they retraced their steps through the Court of the Women; and entered the Court of Israel, and of the Priests, by the gate Nicanor.[a]

It is not easy to say what was the particular cause of their exceeding rejoicing for the pouring out of the water. Rabbi Akibah says, "Bring the libation of water at the Feast of Tabernacles, that the showers may be blessed to thee," in conformity with Joel ii. 23. Maimonides says, "It was a rejoicing for the keeping of the law, to which no joy was comparable." But most remarkable is that passage in the Jerusalem Talmud, upon the question of Rabbi Levi, who asked, why the name of it was called the drawing of water? "Because," says the Talmud, "of the drawing or pouring out of the Holy Ghost; according to what is said in

[a] Mishna, Tractat. de Tabernaculis, cap. v. sect. 4.

Isaiah xii. 3, 'With joy shall ye draw water out of the wells of salvation.'" All of them, however, agree, "that he who never saw the rejoicing of the drawing of water, never saw rejoicing in his life."[a]

There is only one thing more that falls to be noticed on this day, and that is, the disposal of their lulebs, after they left the Court of the Women. When these were introduced, it was not usual to take them home; but to carry them along with them, from the Court of the Women, through the Sacred Fence, into the Court of the Gentiles, where they were arranged around the piazzas, to remain till next morning. But it often happened that they had disputes about them, and sometimes they were lost, so that the Sanhedrin very properly determined, that every individual should carry home his luleb, and bring it back with him on the following day. Thus decency and order were preserved: and we may add, that during the first night of this feast, they were bound to lodge within the city, but on all the other nights they might lodge without it, provided they kept within a sabbath day's journey, or two thousand cubits.[b]

We have now finished our description of the duties and ceremonies of the first day of the feast; let us briefly state those of *the second.*

On that day they were not bound by their traditions to carry their lulebs and pomecitrons with them wherever they went. It was only necessary that they should have them when they went to the Temple. On the second day, also, after the morn-

[a] Mishna, Tractat. de Tabernaculis, cap. v. sect. 1.
[b] Lightfoot's Heb. and Talm. Exer. John viii. 1.

ing sacrifice, the water was brought from Siloam, mixed with the wine, and poured out; and the Hallel was sung instead of the ordinary psalm for the day. But the peculiar sacrifices for that day, which came next in course, were fewer than those on the former day; being only twelve bullocks, two rams, fourteen lambs, and a kid.[a] These were divided among the courses of the priests as follows: the twelve bullocks, two rams, and the kid, (being fifteen animals,) were given to fifteen of the courses to be slain; ten of the lambs were given to other five of the courses for the same end; and the remaining four lambs were given to the remaining four courses.[b] During the time of their being offered, the 29th Psalm was sung; and when the morning service was ended, the companies, in succession, encompassed the altar once, as on the former day, singing Psalm cxviii. 25; uttered their usual benediction of the altar; and retired by the nearest gate, from the Court of the Priests. The rest of the day, (including the prince's offering, mentioned Ezek. xlv. 25,) and their rejoicings in the evening for the pouring out of the water, were exactly the same as on the former day.

On the *third* day of the feast, the routine was as on the second, with respect to the lulebs, pome-citrons, morning sacrifice, pouring out of the water, and the singing of the Hallel. But the peculiar sacrifices were fewer than on that day; being only eleven bullocks, two rams, fourteen lambs, and a kid:[c] and the manner of disposing of them among

[a] Num. xxix. 17—19.

[b] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

[c] Num. xxix. 20—22.

the courses was this: the eleven bullocks, two rams, and the kid, (fourteen in all,) were offered by fourteen of the courses; eight of the lambs were given to other four; and the remaining six courses had a lamb a-piece.[a] The Psalm which was sung during the time of their being offered, was the 50th, from the sixteenth verse to the end. And when the whole morning service was ended, the encompassing of the altar, the prince's offering, &c. till the end of the rejoicing in the evening, were the same as on the former day.

On the *fourth* day of the feast, they brought their lulebs and pomecitrons, as usual, to the Temple; attended the daily sacrifice; witnessed the pouring out of the wine and water; and heard the Hallel sung. But the peculiar sacrifices were only ten bullocks, two rams, fourteen lambs, and a kid;[b] and the manner of distributing them among the courses was, to give the ten bullocks, two rams, and the kid, to thirteen of the courses; six of the lambs to other three of the courses; and the remaining eight courses had each a lamb.[c] The Psalm which they sang on that occasion was the 94th, from the sixteenth verse to the end. And the encompassing of the altar, the prince's offering, &c. till the end of the rejoicing in the evening, were the same as on the former days.

On the *fifth* day, the lulebs and pomecitrons were again brought; the morning sacrifice was offered; the water mixed with wine poured out; and the Hallel sung. But the peculiar sacrifices were daily

[a] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.
[b] Num. xxix. 23—25.
[c] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

decreasing in number; for on that day there were only nine bullocks, two rams, fourteen lambs, and a kid;[a] which were disposed of among the courses in the following manner: the nine bullocks, two rams, and the kid, were offered by twelve of the courses; four lambs were given to two more of the courses; and the other ten to the remainder.[b] The Psalm sung during their offering was the 94th, from the eighth verse to the end. And the encompassing the altar, the prince's offering, &c. till the end of the rejoicing at night, were exactly the same as on former days.

On the *sixth* day, they had still their lulebs and pomecitrons, when they went to the Temple, to attend the morning sacrifice, to witness the pouring out of the wine and water, and to hear the Hallel. But the peculiar sacrifices of the day were reduced to eight bullocks, two rams, fourteen lambs, and a kid;[c] which were thus disposed of among the courses: the eight bullocks, two rams, and the kid, were offered by eleven of the courses; one course offered two lambs; and the remaining twelve courses had the remaining twelve lambs.[d] The Psalm sung on the occasion was the 81st, from the sixth verse to the end. And the encompassing the altar, the prince's offering, &c. till the conclusion of the rejoicing at night, were exactly the same as on former days.

On the *seventh* day, they carried their lulebs and pomecitrons as usual to the Temple, attended the daily sacrifice, and the pouring out of water

[a] Num. xxix. 26—28.

[b] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

[c] Num. xxix. 29—31.

[d] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

mixed with wine; heard the Hallel, and then joined in the peculiar sacrifices, which were seven bullocks, two rams, fourteen lambs, and a kid.[a] These were divided among the courses as follows: the whole animals were twenty-four in number, and each course received one.[b] The Psalm which was sung on the occasion, was Ps. lxxxii. 5, to the end. After which they proceeded to the prince's offering, and the encompassing of the altar; but instead of doing it once only, as they had done on each of the preceding days, they encompassed it seven times, always repeating, at each revolution, Ps. cxviii. 25, adding, "For thy sake, O our Creator, Hosanna; for thy sake, O our Redeemer, Hosanna; for thy sake, O our Seeker, Hosanna;" as if they implored help of the Trinity; and then retired, blessing the altar, and saying, "Beauty be to thee, O altar; beauty be to thee, O altar." Such was their conduct in the former part of the day; and, in the afternoon, they attended the Divinity Schools, and after them the evening sacrifice at the Temple; but at night they had no rejoicings, because the eighth day of the feast was a holy day, and such a rejoicing would have interfered with it, since their day began at sunset. It may here be noticed, that the same thing happened on the evening before the weekly sabbath; for on whatever day of the feast it fell, they had no rejoicings in the Court of the Women, on the eve of the sabbath.

The *eighth* day, as well as the first, was accounted a sabbath,[c] on which no servile work was

[a] Num. xxix. 32—34.

[b] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.

[c] Levit. xxiii. 39. Num. xxix. 35.

done; that the minds of the people might be duly solemnized.[a] To the Temple, therefore, on that day, did all the Israelites devoutly proceed, with their lulebs and pomecitrons, to attend the daily service, the pouring out of the wine and water, the singing of the Hallel, and the peculiar sacrifices. But these last were much less numerous than on the former days; for they consisted only of one bullock, one ram, seven lambs, and a kid;[b] which were divided among the courses by lot, for that is the meaning of the words in the Mishna, "On the eighth day they returned to lots, as at the great feasts."[c] We have no mention of the Psalm that was sung on the occasion. It is only recorded that they encompassed the altar once, as on the first six days; repeated Ps. cxviii. 25; uttered their benediction of the altar; returned home to breakfast; attended the Divinity Schools after dinner; went to the evening sacrifice at the Temple; continued their rejoicing for the pouring out of the water till a late hour; ate their pomecitrons; and concluded the feast with the usual formalities.[d] It was on that "last and great day of the feast (as being a holy day) that Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water.'"[e] We are not told at what time of the day he uttered these words; but if it was, as some have thought, while the priest was pouring the water from the belly of the goblet, on the foundation

[a] Mishna, Tractat. de Diebus Festis. [b] Num. xxix. 36—38.
[c] Mishna, Tractat. de Tabernaculis, cap. v. sect. 6.
[d] Ibid. cap. iv. sect. 7. [e] John vii. 37, 38.

of the altar, it would give them an astonishing energy; although the respect which Christ uniformly paid to public ordinances, would rather lead us to conclude that they were uttered after the public service was ended.

Such were the usual formalities on the eight days of the Feast of Tabernacles; but Leo of Modena[a] informs us, that the influence of custom, and impulse of devotion, led many to add a ninth, which was called "the joy of the law;" because on that day they completed the reading of the Pentateuch; and Buxtorff[b] gives a full account of it.

Thus have we finished the consideration of the three principal feasts, which the males of Israel were enjoined to attend every year at Jerusalem. And, on reviewing the whole, there are several things which naturally strike a reflecting mind: viz. the season of the year in which they were observed; the manner in which the Jews procured lodging and food, while attending them; the seeming impolicy of leaving the land defenceless so many times in the year; and the striking coincidence between these feasts, and some remarkable events in the gospel history.

1. The time of the year, in which they were observed, was during the dry season of Judea. For the latter rains, which served to mature the crops, in our spring, but before their harvest, fell before the Passover; and the former rains in autumn, which was their seed time, had not commenced, when they were commanded to observe the Feast of Tabernacles; although it sometimes happened

[a] Part ii. ch. 7. [b] De Synag. Judaic. cap. 27. See also Leusden's Philol. Hebræo-mixtus, Dissert. 39.

that they had scarcely all got home before these began to fall. Thus was the ground in the best state for travelling, when the three principal feasts were observed; and the God of Israel, in his religious institutions, consulted the health and convenience of his people.

2. With respect to the manner in which the Jews procured food and lodging at these feasts, it may be observed, that the rich often showed their charity by distributing presents of food, as in 2 Chron. xxxv. 7—9; and that when these were inadequate, other means were resorted to; which may be well explained by the following extracts from some modern travellers in the East. Pitts, in his account of the religion and manners of the Mahometans,[a] says, "Mecca has not one thousand families constantly residing in it, yet seventy thousand pilgrims visit it every year. As for house-room, the inhabitants do straiten themselves very much, in order at this time to make their market. And as for such as come last, after the town is filled, they pitch their tents without the town, and there abide until they return home. As for provisions, they always bring sufficient with them, except it be of flesh, which they may have at Mecca; but all other provisions, as butter, honey, oil, olives, rice, biscuit, &c. they bring with them as much as will last through the wilderness, forward and backward, as well as the time they stay at Mecca; and as for their camels, they bring store of provender with them." Hasselquist gives us nearly the same account;[b] for when he was at Cairo, Jan. 1, 1751, the Mecca caravan, which had

[a] P. 87, 88. [b] P. 103.

set out on the 10th Sept. before, returned to that city. "It should seem," says he, "that a hundred thousand souls coming into a city on one day, would occasion a great change in the price of provisions; and I doubt whether there is a city in Europe, capable of receiving at once so large a number of guests, without feeling it. But in Cairo, no want of victuals was known, on account of the remarkable increase of inhabitants. This is not only a proof of a rich country, but likewise of a sparing people, who have not yet forgot that nature is content with a little."—Such are the words of Pitts and Hasselquist, and they show us the probable manner in which the Jews would lodge and support themselves during the festivals.[a] Josephus indeed speaks of tents without the Temple in his Antiquities.[b]

3. With regard to the seeming impolicy of leaving the land defenceless, during these times, it is indeed surprising, (speaking after the manner of men,) that the neighbouring nations did not take advantage of it. For the matter was no secret. It was publicly known, that at three set times every year, they were commanded to be at Jerusalem, and that at three set times every year, immense numbers actually attended. Why then were

[a] When his Britannic Majesty, George IV. visited the capital of Scotland, in August 1822, although the ordinary population of that city was augmented by at least two hundred thousand strangers, for a fortnight, provisions of every kind abounded, from the vast quantities which were poured in from all quarters. Would not the same effects be produced at the time of the Jewish festivals? By occurring at three fixed times in the year, the supply would naturally proportion itself to the demand; and from the anxiety of owners to profit by the occasion, plenty and cheapness would be the consequence.

[b] Chap. xvii. 9.

not inroads made at these seasons, to slay the old men, women, and children, to burn their cities, and carry off the spoil? How shall we account for the enmity of their foes being asleep, at these particular times, when the land was defenceless; and perfectly awake at every other season, when they were at home and ready to oppose them? Unless the Scriptures had given a solution, the matter would have been deemed inexplicable; but these tell us, that the same Being who appointed those feasts, guaranteed the security of the land while they attended them. For thus runs the promise in Exodus xxxiv. 23, 24: "Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year." Can any thing afford us a more striking instance of a particular providence? He is a wall of fire about his people, as well as the glory in the midst of them. The hearts of all men are in his hands. He maketh the wrath of man to praise him, and the remainder of that wrath, which will not praise him, he restraineth. During the whole period between Moses and Christ, we never read of an enemy invading the land at the time of the three festivals. The first instance on record, was thirty-three years after they had withdrawn from themselves the divine protection, by embruing their hands in the Saviour's blood, when Cestius the Roman general slew fifty of the people of Lydda, while all the rest were gone up to the Feast of Tabernacles. A.D. 66.[a]

[a] Joseph. War, ii. 19.

4. I shall only add farther, that the three great festivals were honoured with three remarkable events in the Scripture history. For the Feast of Tabernacles was the time when our Saviour was born, and when, in the beginning of his thirtieth year, he was baptized; the Passover was the time when he was crucified; and Pentecost, the time when the Holy Ghost descended in a visible manner on the apostles. [a]

[a] Lightf. Harm. of the Four Evang. part. i. Luke iii. 21. Heb. and Talm. Exer. on Matth. ii. 1. Jennings's Jewish Antiq. book iii. ch. 5.

PART VI.

ON THE OTHER FEASTS AND FASTS OF THE JEWS.

BESIDES the three great festivals which have been described in the preceding pages, there were several others that were celebrated with great solemnity, though they did not require all the males to present themselves at Jerusalem, before the Lord. These festivals were, the New Moons—the Feast of Trumpets—the Fast of Annual Expiation—the Sabbath—the Sabbatical Year—the Year of Jubilee—the Feast of Purim, or of Lots—the Feast of Dedication—and certain lesser feasts and fasts.

SECTION I.

New Moons.—Feast of Trumpets.

The appointed offerings at the Feast of New Moons; reason of its institution; way in which the modern Jews observe it. Feast of Trumpets; time of its observance; peculiar sacrifices; additions made under the second Temple; way the modern Jews observe the new year. The three Books of Fate which are then supposed to be opened.

THE *New Moons*, or first days of every month, were accounted as sabbaths,[a] and certain sacrifices

[a] Amos viii. 5.

were offered on them. First, A burnt offering of two bullocks, one ram, and seven lambs.[a] Secondly, The meat offerings to each of these, consisting of three tenth deals of fine flour, mingled with oil, for each bullock; two tenth deals of fine flour, mingled with oil, for the ram; and one tenth deal of fine flour, mingled with oil, for each lamb.[b] Thirdly, The drink offerings that were attached to each. Thus half a hin (or thirty-six egg-shells full) of wine was appointed to each bullock; the third of a hin (or twenty-four egg-shells full) for the ram; and the fourth of a hin (or eighteen egg-shells full) for each lamb.[c] Fourthly, A kid of the goats for a sin offering.[d] This was slain on the north side of the altar; its blood was sprinkled on the four horns of the altar; and that which remained was poured into the hole in the foundation of the altar.[e] These were the peculiar offerings for the day, as appointed for the people; exclusive of the bullock, six lambs, and a ram, which were offered by the prince; with their several meat offerings.[f] But as they were treated like the *burnt, sin, meat,* and *drink offerings,* already described, it will be sufficient here to remark, that they were enjoined to be offered every new moon, besides the continual burnt offering and its drink offering,[g] or the morning and evening sacrifice, which were never allowed to be dispensed with: and while they were offering up, the trumpets sounded.[h]

It was customary for the pious Israelites, at the

[a] Num. xxviii. 11. [b] Ib. xxviii. 12, 13. [c] Ib. xxviii. 14.
[d] Ib. xxviii. 15. [e] Mishna, Tractat. de Sacrificiis, cap. v. sect. 3.
[f] Ezek. xlvi. 6, 7. [g] Num. xxviii. 15. [h] Ib. x. 10.

new moons, to repair to the prophets, and public teachers, to hear the word of God.[a] Nay, it would appear that some kind of entertainment was given on that day by the king; for David, when conversing with Jonathan about Saul's hatred of him, says, that "the next day was the new moon, when he ought to sit with the king at meat," and Jonathan speaks of David's being missed at that time.[b] Thus were the months, as they began, sanctified to the Lord, and he acknowledged as the length of their days, and the giver of every good and perfect gift. With regard to the modern method of observing this festival, Dr. Jennings tells us,[c] that the Jews on that day repeat certain prayers in their synagogues, and have a feast in their own houses; that some devotees fast on the eve of it; and that many of them, three days after, meet in companies in the night, in some open place, to bless God in a prayer of considerable length, for having created the moon, and for having renewed her, to teach the Israelites that they ought to become new creatures. They then leap thrice, and say to the moon, "As we leap up towards thee, without being able to reach thee, so may it be impossible for our enemies to rise up against us to hurt us." A prayer which marks their feeling of injury, and for which, unfortunately, they have too much reason to complain.[d]

Next to the new moons the *feast of trumpets* presents itself to our notice: which was so called

[a] 2 Kings iv. 23. Is. lxvi. 23. Ezek. xlvi. 1. Amos viii. 5.
[b] 1 Sam. xx. 5, 18. [c] Jewish Antiq. book vi. ch. 7.
[d] Leusden's Philol. Hebræo-mixtus, Dissert. 37.

from the blowing of trumpets on that occasion. It was held on the first day of the moon, in the seventh month (Tizri,) or about the autumnal equinox; consequently on the first day of their civil year—for their ecclesiastical year began at the new moon in Abib, or about the vernal equinox. All servile work was prohibited upon it, and a holy convocation of the people, for religious purposes, was enjoined.[b] In Num. xxix. 2—5, we have a distinct account of the peculiar sacrifices which were ordered to be offered on the first day of the year. 1. A burnt offering, consisting of one young bullock, one ram, and seven lambs of the first year without blemish. 2. The meat offerings for each of these, viz. three tenth deals of fine flour mingled with oil for the bullock; two tenth deals for the ram; and one tenth deal for each of the lambs. 3. A kid of the goats was offered for a sin offering, to make an atonement. And, lest these sacrifices might be thought to supersede the sacrifices of the same kind, which were appointed to be offered on the morning of each day, and at the new moons, it is expressly added in verse 6th, that these are to be offered up, "beside the burnt offering of the month and his meat offering; and the daily burnt offering and his meat offering, and their drink offerings, according unto their manner." Consequently, on the first day of the civil year, there were three kinds of sacrifices offered up; first, the daily morning

[a] Levit. xxiii. 24. Num. xxix. 1. The form and materials of these trumpets are given, at great length, in the Mishna, Tractat. de Principio Anni, cap. iii. sect. 2—7.

[b] Levit. xxiii. 24, 25. Num. xxix. 1.

and evening sacrifice; secondly, the sacrifices appointed for the new moons, which we were lately considering; and, thirdly, the sacrifices mentioned above as peculiar to that day, besides the occasional sacrifices which any individual might have to offer.

The traditions of the elders made the following additions. They had three forms of public benediction to God, as the Author of the seasons; and Maimonides tells us, that when each benediction was concluded, they read three portions from the Law, three from the Psalms, and three from the Prophets, concluding them with a portion from the Law. Thus, after the *first* benediction, there were read from the Law, Exod. xv. 18, Num. xxiii. 21, Deut. xxxiii. 5; from the Psalms, xxii. 29, xciii. 1, xxiv. 7—10; from the Prophets, Is. xlvi. 6, Obadiah, verse 21, Zech. xiv. 9; and then from the Law, Deut. vi. 5. After the *second* benediction, there were read from the Law, Gen. viii. 1, Exod. ii. 24, Lev. xxvi. 42; from the Psalms, cxi. 4, cxi. 5, cvi. 45; from the Prophets, Jer. ii. 4, Ezek. xvi. 60, Jer. xxxi. 20; and then from the Law, Lev. xxvi. 25. And after the *third* benediction, there were read from the Law, Exod. xix. 16, xix. 19, xx. 18; from the Psalms, xlvii. 6, xcviii. 6, lxxxi. 4; from the Prophets, Is. xviii. 3, xxvii. 13, Zech. ix. 14, 15; and then from the Law, Num. x. 10. The only further injunction issued by them was, that whereas, in the other cities throughout the land, the beginning of the year was announced with trumpets made of rams' horns; it was announced at the Temple, both with these, and with two silver trumpets; and the Levites, or sacred band at the

Temple, sang the 81st Psalm. But if the first day of the year fell upon the fifth day of the week, on which day (as we formerly saw in part iii. section 4,) this psalm was appointed always to be sung, during the offering of the morning sacrifice; they then sang it twice, viz. once at the daily sacrifice, and once at the additional sacrifice, beginning, on one of the times, at the 6th verse, but whether on the first or last time is not said. And if the new year fell upon the sabbath, the psalm for the first day of the year was sung, and took place of the psalm, which in that section was said to be appointed for the sabbath.

Thus, as the feast of new moons was the sanctifying of each month, so the feast of trumpets was the sanctifying of each year, and a reminding of the Israelites, that all their times were in God's hand. How rational and dignified was that conduct, throughout the land of Judea, when compared with the general practice of other nations; where, instead of making the new year a day of devotion, it is commonly a day of idleness and dissipation!

The modern Jews introduce the year with some peculiar ceremonies. For, when they return from the synagogue, at the going down of the sun, which is the time when their day, and consequently their year, begins, they say to those they meet, "May you be written in a good year!" To which the persons reply, "And you also." They then go home to a feast, where are honey, unleavened bread, and whatever may indicate a plentiful and happy year. This feast commonly continues two days, during which, when they go to the synagogue, they have appropriate prayers and benedic-

tions; take the Pentateuch very solemnly from its chest; and call upon five persons to read the portion which describes the sacrifice, that was appointed for the new year. They then sound a horn, sometimes slowly and sometimes quickly, to remind them, as they explain it, of the judgments of God, to intimidate sinners and induce them to repent: and after prayers, they return to their houses to take some refreshment, and spend the rest of the day in hearing sermons, and other exercises of devotion.

As, during the first day of the year, they suppose that God judges of the actions of the past year, and disposes of the events of the year that has commenced, they are anxious to deprecate the divine resentment, by previous acts of penitence, immersion in water, and receiving thirty stripes. Some of them, also, on the morning of the first two days of the year, go to the synagogue clothed in white, in token of purity and innocence; while some of the German Jews wear the habit they intend for their funeral, as a species of mortification. All these are done under the impression that God, on the first day of the year, sits in judgment on the actions of men; and with the view of obtaining for themselves a favourable decision. They imagine that three books are opened; viz. the book of life for the just; the book of death for the wicked; and the book of a middle state, for such as are neither very good nor very bad. In the two books of life and death they conceive there are two pages, one for this life, and one for the next; for it often happens that the wicked are not punished in this life according to their demerits,

whereas the just suffer severely, as if they had incurred the displeasure of God. This conduct of the Almighty is the reason why no one can be sure of his state, but is uncertain whether he be worthy to be loved or hated. With respect to the middle class, they think that they are not written down any where; for God delays it till the day of annual expiation, which is the tenth day after, to see if they will reform; and then their sentence is fixed either in the book of life or of death.[a] But in describing the ceremonies which the modern Jews observe at the feast of trumpets, it should be recollected that these ceremonies are far from being universal; for in countries where superstition prevails, they insensibly become tinctured with it, and in countries where a more rational mode of thinking is general, they as naturally adopt a more rational ritual.

SECT. II.

Fast of Annual Expiation.

Reason of its appointment; day when observed; the previous training of the high priest for seven days; care of the Pharisees to prevent innovation, and to keep him awake the night before. The ten washings, and five bathings of the high priest; the preparatory sacrifices; those for himself and the priests; the casting of the lots for the scape goat; the sacrifices for the people; his four entrances into the Holy of Holies; his sanctifying the Holy Place; the Court of the Priests and the altar. 'The scape goat sent into the wilder-

[a] Calmet's Dict. in verb. Leo of Modena's Ceremonies of the Jews, part iii. ch. 5. Buxtorff de Synag. Jud. cap. 23, 24. Basnage's Hist. and Relig. of the Jews, book v. ch. 11. Leusden's Philol. Hebræo-mixtus, Dissert. 34.

ness; sections of the law which were read by the high priest in the Court of the Women; burnt offerings appointed for the Israelites; way in which the modern Jews observe this fast. Practical reflections.

AFTER the Feast of Trumpets naturally comes the *Fast of annual Expiation* or *Atonement*. It was called כפר *Kepher*, or *Expiation*, by the Jews, because it was instituted for the expiation of all the sins, irreverences, and pollutions of all the Israelites, from the high priest to the lowest of the people, committed by them throughout the year. Upon that day they fasted strictly, accounted it a sabbath, kept on it a holy convocation,[a] and the persons who performed any labour were liable to death.[b]

But let us attend to it more particularly, and instead of describing the original institution, and the subsequent additions separately, let us advance at once to the days of our Saviour, and see how the service was made up of them both. In the first place, then, although the day of atonement was fixed annually to the tenth day of the seventh month,[c] or the third of our October, supposing the new moon in Abib to have appeared that year on the 21st of March, yet they began their preparation for it seven days before, by removing the high priest from his own house, to the chamber which we formerly noticed, on the south side of the Court of Israel, called *Pherederin*, lest he might contract such a pollution from any of his family, as might incur a seven days uncleanness,[d] and thereby

[a] Levit. xvi. 31; xxiii. 27, 28. Num. xxix. 7. [b] Levit. xxiii. 30.
[c] Levit. xvi. 29; xxiii. 27. Num. xxix. 7.
[d] Mishna, Tractat. de Die Expiationis, cap. i. sect. 1.

unfit him for performing his pontifical duties:[a] and by appointing another priest as his substitute, to prevent the work from being stopped by any accident;[b] which happened in the case of Matthias, the 31st high priest, when Joseph his kinsman was chosen to assist him;[c] and in that of Simon the son of Kamith, the 39th high priest, whose brother Judah supplied his place.[d] On the 3d and 7th of these days he was besprinkled with the ashes of the red heifer, lest he might inadvertently have been defiled by a dead body.[e] On the morning of the day previous to that of the atonement, he was brought to the east gate of the Court of the Gentiles, where bullocks, rams, and lambs passed before him, to make him the better acquainted with their several natures; and, on each of the seven days, he sprinkled the blood of the daily sacrifice, laid the parts of it upon the altar, offered the incense, and trimmed the lamps, that when he should be publicly called upon to do these things, he might not be deficient.[e] Add to all this, as the service of the day was much diversified, and the

[a] Levit. xv. 24. This was the case also with the later Egyptian priests, of whom Chæremon the Stoic says, that when the time was at hand that they were to perform some very sacred and solemn service, they spent several days in preparing for it; sometimes forty-two, but never less than seven; when they abstained from all animal food, most kinds of herbs and pulse, and especially from intercourse with women. (Apud Porphyr. de Abstinentiâ, lib. iv. sect. 7.) To which Juvenal seems to refer in the following lines:

> Ille petit veniam quoties non abstinet uxor
> Concubitu, sacris observandisque diebus.
>
> Sat. vi. 536, 537.

[b] Mishna, Tractat. de Die Expiationis, cap. i. sect. 1.

[c] Joseph. Antiq. xvii. 6.

[d] Lightfoot's Heb. and Talmud. Exer. on Luke iii. 1.

[e] Mishna, Tractat. de Die Expiationis, cap. i. sect. 2, 3.

high priest should perfectly understand his duty, they committed him, for a part of each of the days, to some elders of the Sanhedrin, who read to him the Rubric, prefacing it with an observation, which shows us clearly how the high priesthood was filled in later times. "Thou who art high priest, read thou thyself; but it may be thou hast forgotten, or it may be thou hast not learned;" therefore, no doubt, they would add, we will do it for thee.[a]

After the high priest had been instructed by the elders of the Sanhedrin, as to the routine of duty, he was brought by the priests into the chamber called *Abtines*, or the Incense Chamber, which was in the neighbourhood of *Pherederin*, to learn to handle the incense,[b] and to take an oath as to the way of burning it, when he entered into the holiest of all. Their words on that occasion were as follow: "High priest, we are the messengers of the Sanhedrin, and thou art our messenger, and that of the Sanhedrin; we adjure thee, by Him who caused his name to dwell in this house, that thou alter not any thing of what we have spoken unto thee: after which they parted from him weeping.[c] The reason of this solemn adjuration was, because a Sadducee, in contempt of the written word,[d] and of their traditions, had at one time dared to kindle the incense without the veil, and to carry it smoking within; whereas he ought not to have kindled it till he had gone within the veil.—There is only one thing farther, concerning the preparation of the high priest, viz. his conduct during the

[a] Mishna, Tractat. de Die Expiationis, cap. i. sect. 3.
[b] Levit. xvi. 12.
[c] Mishna, Tractat. de Die Expiationis, cap. i. sect. 5.
[d] Levit. xvi. 12, 13.

night which preceded the solemnity; for he might not eat plentifully, although he had to fast the whole of next day, for fear of falling asleep, and thereby having a chance of unfitting himself for the solemn work:[a] but all the night, he had either to read and expound the Scriptures to others, if he was able, or to hear them read and expounded by others. The portions which were commonly selected by the readers, were such parts of Chronicles, Ezra, Job, or Daniel, as they judged to be best suited for calling into exercise the devout affections.[b]

Thus have we arrived at the morning of the day of atonement, and our duty is to follow him through all its parts.

In the first place, then, leaving the chamber called *Pherederin*, where he had spent the night, in the manner we have just now seen, he went to the bath which was above *Abtines*, or the Incense Chamber; for the traditions had enjoined, "that he should wash his hands and feet ten times, and bathe his whole body five times in the course of the day." It is not said where the washings should be, because these were always at the laver, which stood in the Court of the Priests: but the places of bathing were distinctly marked; for the first bathing was enjoined to be in the chamber above the Incense Chamber, (whither, we have seen, the high priest went;) and the other four, in the opposite side of the Court, in the chamber called *Epheruè*.[c] In the apartment, therefore, above the

[a] Levit. xv. 16.

[b] Mishna, Tractat. de Die Expiationis, cap. i. sect. 4, 6, 7.

[c] Ibid. cap. iii. sect. 3.

Incense Chamber, he laid aside his ordinary dress, bathed himself for the first time, and put on the rich garments peculiar to his office. Arrayed in these, he instantly descended into the Court of the Priests; went to the laver, as the custom was of the priest who officiated, to wash his hands and feet for the first time; proceeded thence to the north side of the altar to kill the morning sacrifice; ascended the altar with the several pieces, and laid them on the fire; went into the Holy Place to trim the lamps, and offer the incense: blessed the people from the top of the steps of the porch; and, in short, did all that belonged to the ordinary morning service.[a]

Having finished these parts of his duty, the next thing was, to solemnize his own mind, and the minds of the people, by the following sacrifices: viz. a bullock, a ram, and seven lambs for a burnt offering, with their proper meat offerings; and a kid of the goats for a sin offering:[b] and when he had finished these, he washed his hands and feet at the laver the second time.

On other extraordinary days, the people, after such sacrifices, would have been allowed to go home to breakfast; but as this was literally a fast day, the public service proceeded as follows: The high priest having retired to the chamber *Epheruè*, formerly mentioned, proceeded to strip himself of his rich habiliments, to bathe himself in water for the second time, and to dress himself in a plain white linen suit, like the other priests.[c] The rea-

[a] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 4.

[b] Num. xxix. 8—11.

[c] Levit. xvi. 4. Mishna, Tractat. de Die Expiationis, cap. iii. sect. 6.

son of which evidently was, to show the people, that when he appeared as a sinner, to expiate their sins and his own, he ought to be clothed in the garments of humility; that the highest and lowest were then on a level; and that there is no distinction of persons with God.

This change having been made, he went from *Epheruè* to the Court of the Priests, to attend the more solemn part of that day's service. But, as it was an established rule among the priesthood, that, when those who were officiating left the Court of the Priests for any reason, they had to wash their hands and feet at the laver when they returned;[a] let us suppose him to have done this, and it will supply one of those washings which Lightfoot has omitted; for he only mentions nine in his account of the day we are treating of, although he elsewhere tells us that ten were enjoined.[b] This third washing, then, being performed, he went, in his plain dress, to the north side of the altar, where the more holy sacrifices were always killed, and there he found the bullock and the ram, which were enjoined by the law to be brought for himself and the other priests,[c] standing at the place of rings; as also the two kids of the goats, and the ram, which were for the congregation of Israel, standing a little farther back in the north-east corner.[d] The bullock and the goats were for sin offerings, and the rams for burnt offerings. At present we have only to do with the sin offerings; the burnt offerings will fall to be considered afterwards.

[a] Mishna, Tractat. de Die Expiationis, cap. iii, sect. 3.
[b] Prospect of the Temple, ch. 24.
[c] Levit. xvi. 3, 6, 11, 33. [d] Levit. xvi. 5.

Let us begin, then, with that which was destined for the high priest, and his brethren.[a] Sin offerings, as we have already seen, had the sins of the offerer judicially transferred to them, by the laying on of hands; accordingly, the high priest went up to the bullock, stood with his face to the Temple, laid both his hands on the head of the animal, and solemnly pronounced the following words: "O Lord I have sinned, done perversely, and transgressed before thee, I and my house. I beseech thee, O Lord, expiate the sins, perversities, and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses, thy servant, saying, For on this day he will expiate for you, to purge you from all your sins before the Lord, that ye may be clean:" evidently referring to Levit. xvi. 30, where these words are to be found. And those who attended him replied, "Blessed be the glorious name of his kingdom for ever and ever."[b]

Having made this confession, he left his own sin offering for a time, and, turning round to the right hand, went to the north-east corner of the court, where the two kids of the goats stood, which were intended for the congregation. There he cast lots, which should be the scape goat, and which should be killed. Two pieces of gold, exactly similar, the one with the words "For the Lord," and the other with the words "For Ozazel," or the scape goat, written upon them, being put into a box called קלפי *kelephi*, and the two goats

[a] Levit. xvi. 6, 11. Mishna, Tractat. de Jurejurando, cap. i. sect. 7.

[b] Mishna, Tractat. de Die Expiationis, cap. iii. sect. 3.

being set before him, the one on his right hand and the other on his left, the high priest, attended by his sagan or deputy, and the chief of the house of his father, proceeded to put his two hands into the box, and to take out a lot in either hand. If the lot for the scape goat chanced to be in his right hand, the sagan who stood on that side said, "Sir, lift up your right hand," and the goat on the right hand became the scape goat; but if the lot for the scape goat happened to be in his left hand, the chief of the house of his father, who stood on that side, said to him, "Sir, lift up your left hand," and the goat on the left hand was then the scape goat. The consequence of all this was, that the one for the Lord was ordered to the place of rings, to be killed when the proper time came; and the other, for Ozazel, having a scarlet list tied on its forehead by the high priest, was allowed to remain where it was, till the time of its being taken by a person to the wilderness.[a] This stripe of scarlet cloth is called by the rabbis (לשון צהורית) *leshun tseurit*, or *the scarlet tongue*. It is said, in the Jewish writings, that they expected the cloth to turn white, when tied on the head of the goat, according to Is. i. 18; and that it actually did so, in the days of Simon the Just, but that for forty years before the destruction of Jerusalem it never changed. It does not become me to question the fact, or to say whether the change might not easily have been accomplished by chemical means; but it may be observed, that their own confession should prove a ground of serious thought to every pious Israelite. For, if it has never changed since the

[a] Mishná, Tractat. de Die Expiationis, cap. iv. sect. 1, 2.

death of Christ, which happened about forty years before the destruction of Jerusalem, the deed of their fathers in imbruing their hands in his blood, and praying that it might remain on themselves and their children, may still be hanging over their guilty nation, which an immediate application to him, as the true scape goat, can only remove. But let us return to the high priest.

Having thus fixed the destiny of the goats, he returned to his own sin offering, and laying his hands a second time on its forehead, repeated the former confession, with this short addition after the words, "I and my father's house, *the sons of Aaron, and thy holy people*, as it is written," &c.[a] which being done, he killed the bullock, according to the manner described under the article "Sin Offerings;" took its blood in a proper vessel, and gave it to a priest, to carry to the top of the steps of the porch which led into the Temple, with orders to stir it, to keep it from congealing, till he should carry it into the Most Holy Place. While the common priest was thus employed, the high priest went up the ascent of the altar, to the little fire on the south-west corner, whence he took a censer of coals,[b] descended with them to the Court of the Priests, and set them on a bench, till, from a vessel of incense which was brought him by a priest, he had taken two handfuls of it to put into a dish. Thus prepared, he took the censer of coals in his right hand, and the plate with incense in his left; ascended the steps of the Temple, amidst the anxious wishes and prayers of the multitude;

[a] Mishna, Tractat. de Die Expiationis, cap. iv. sect. 2.
[b] Levit. xvi. 12.

crossed the porch and Holy Place; opened the outer veil which led into the Holy of Holies, on the south side, and the inner veil on the north side;[a] and standing before the ark, he placed the censer of coals on the floor; emptied the plate of incense into his hand; laid it on the coals, and staid till the place was filled with the smoke;[b] when, retiring backwards till he came without the veil, he uttered the following short prayer: "O Lord God, let it be thy good pleasure that this year may have favourable rains; and let not thy sceptre depart from Judah, nor thy people Israel want sustenance, nor the prayer of wicked transgressors come before thee."[c] This being finished, he returned to the door of the porch, took the blood of the bullock, which the priest had been stirring all the while, lest it should congeal; brought it into the Holy of Holies; sprinkled it with his finger, once upon the mercy seat eastward, or on that side of it which was next to himself; and seven times before the mercy seat,[d] or on the front of the ark (as the Jews explain it,) between the staves which carried the ark.[e] The censer with the coals and incense being left burning before the ark, he retired backwards through the veil, with the blood of the bullock into the Holy Place; set it down before the veil, and returned into the Court of the Priests.

The intention of his return at that time, was to fetch the blood of the goat, which was appointed

[a] Lightfoot's Heb. and Talm. Exer. on Matth. xxvii. 51.
[b] Levit. xvi. 12, 13.
[c] Mishna, Tractat. de Die Expiationis, cap. iv. sect. 3; v. sect. 1.
[d] Levit. xvi. 14.
[e] Mishna, Tractat. de Die Expiationis, cap. v. sect. 3.

for a sin offering for all the congregation, and to do with it, in the Holy of Holies, as he had done with the blood of the bullock,[a] removing it into the Holy Place when he had done, and setting it also before the veil, beside the blood of the bullock.[b] But the censer, with the live coals and incense, was allowed to continue burning before the Lord, till a much later hour. We may add, that during the continuance of the tabernacle, none of the ordinary priests were allowed to remain in the Tabernacle of the Congregation, while the high priest went into the Most Holy Place,[c] and, that in the temple service, the injunction was thought to be observed, when every person removed from the space which extended between the porch and the altar.[d]

The next duty of the high priest was to make an atonement for the Holy Sanctuary or Holy Place; for the Tabernacle of the Congregation, or the Court of the Priests, which under the Temple corresponded with it; and for the altar.[e]

With respect, then, to the Holy Place, the manner of sanctifying it in our Saviour's days was first, by sprinkling the blood of the bullock, and the blood of the goat, each eight times before the veil, and then by mingling them together, and sprinkling the golden altar of incense, beginning at the horn on the north-east corner, and proceeding, in succession, to those on the north-west, south-west,

[a] Levit. xvi. 7—9, 15, 16.
[b] Mishna, Tractat. de Die Expiationis, cap. v. sect. 4.
[c] Levit. xvi. 17.
[d] Mishna, Tractat. de Die Expiationis, cap. v. sect. 5.
[e] Lev. xvi. 20, 23.

and south-east;[a] after which he sprinkled the body of the altar seven times.[b]

The Holy Place being sanctified, his last duty with the blood, was to make an atonement for the Court of the Priests, and the altar of burnt offering: and this he did, by leaving the Temple, crossing the Court of the Priests with the blood in his hand, advancing towards the altar, and pouring it out at the bottom of the altar, on the south-west corner, where the two holes were, which conveyed it under ground to the brook Kidron.[c] Perhaps it may be inquired by the reflecting reader, why there was no sprinkling of blood on the altar of burnt offering, as there had been on the altar of incense? I know no other reason than this,—that as it sanctified every gift that was laid upon it,[d] so it was understood to be incapable of contracting defilement, and, consequently, needed no purification.

We are now arrived at the time, when the scape goat was to be sent away into the wilderness, the manner of doing which was as follows. The high priest went to the north-east corner of the Court of the Priests, where the goat still stood, with the piece of scarlet cloth on its forehead; and having reached it, he and the stationary men who represented Israel,[e] laid their hands upon its head, and confessed over it, all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,[f] in the following words: "O Lord, thy people, the

[a] Exod. xxx. 10. [b] Levit. xvi. 18, 19.

[c] Mishna, Tractat. de Die Expiationis, cap. v. sect. 6. De Sacrificiis, cap. v. sect. 1. [d] Exod. xxix. 37.

[e] Maimonides, Corban. per. 3. [f] Levit. xvi. 20, 21. Mishna, Tractat. de Jurejurando, cap. i. sect. 6.

house of Israel, have sinned and done perversely, and transgressed against thee. I beseech thee now, O Lord, expiate their sins, perversities, and transgressions, which the house of Israel thy people have sinned, done perversely, and transgressed before thee, as it is written in the law of Moses thy servant, For this day he will expiate for you, to purge you from all your sins, that ye may be clean before the Lord;" evidently referring, as before, to Levit. xvi. 30. And no sooner did the priests and people, who were in the Court, hear him utter the name of the Lord, than they bowed their heads and worshipped, saying, "Blessed be the name of his glorious kingdom for ever and ever." After which the goat was given to the person appointed to lead him away.[a]—In the early ages of the Jewish nation, it is probable that the goat, after being carried into the wilderness, was allowed to escape with the life; but in the days of our Saviour, it was not so, for the traditions had settled it thus. About twelve miles from Jerusalem was a very high and steep rock, called *Tsúk*, צוק, between which and Jerusalem ten booths were erected, at equal distances from each other, and in each of these booths a certain number of persons were previously placed. Now it was along this road that the person, having the charge of the goat, was appointed to go; and he went not alone, for he was accompanied by several from Jerusalem to the first booth. These delivered him over to the persons in that booth, who, in their turn, went to the second; the second to the third; the third to the fourth, and so on (the company at each booth al-

[a] Levit. xvi. 22. Mishna, Tractat. de Die Expiationis, cap. vi. sect. 2.

ways asking him if he would eat or drink) till he came to the tenth booth. But those belonging to the tenth booth did not accompany him close to the rock, but stopped at some distance, to see how he acted; when he, having reached the place, unbound the scarlet cloth from between the horns of the goat, tore it in two, fixed one of the pieces to the rock, replaced the other between the horns, and then pushing him backward, to prevent his leaping, and thereby escaping with the life, tumbled him over the rock, so as to be dashed to pieces, by the time he reached the foot. Thus did the person appointed discharge his duty; but he returned not to Jerusalem immediately, for we are told, that he staid at the booth nearest the rock, till the evening; when he washed his clothes, bathed his flesh in water, and afterwards went into the city.[a]

We are not, however, to suppose that while all this was going on in the wilderness, those at the Temple were unemployed: for, no sooner had the high priest dismissed the person with the scape goat, than he proceeded to dispose of the carcasses of his own sin offering, and the sin offering of the people. And on that subject the commandment was, to burn the fat upon the altar,[b] to cut the rest of the carcasses in pieces, and to give them to some of the priests to burn without the city;[c] according to the general law for the sin offerings:[d]

[a] Levit. xvi. 26. Mishna, Tractat. de Die Expiationis, cap. vi. sect. 4, 5, 6. The minimum quantity of water, to make the bathing of unclean persons legal, was forty sata, or forty times an hundred and forty-four egg-shells full, equal to 5760. (Mishna, Tractat. de Lavacris, cap. i. sect. 7.)

[b] Levit. xvi. 25.

[c] Ib. xvi. 27.

[d] Ib. iv. 8—12; viii. 14—17.

after which, the persons who burnt them washed their clothes, bathed their flesh in water, like the conductor of the scape goat, and then returned to the city.[a]

By the time that was done, the person with the scape goat had nearly reached the border of the wilderness; for Rabbi Judah tells us, that from Jerusalem to בית חדודו *Bit-hedudu*, on the borders of the wilderness, was three miles: yet, to be certain of it, they are said to have used one or other of the following methods. Rabbi Ishmael says that they tied a scarlet cloth to the door of the Temple, which then became red. Rabbi Judah asserts, that they measured off a mile from Jerusalem, and walked it thrice; and the Mishna declares, that the common method was by men standing on high pillars, and waving handkerchiefs to each other.[b] It is easy to see from this variety of opinion, that none of these persons knew with certainty the method that was used; but it is generally acknowledged, that, when the goat was thought to have entered the wilderness, the priests said to the high priest—"Sir, by this time the goat is got into the wilderness:" and that then he went into the Court of the Women, and, in a pulpit erected for the occasion, read a section or two out of the law: which sections were the 16th chapter of Leviticus, and the 23d chapter of the same book, from the 27th to the 32d verse; or the portions which treat of the solemnity in which they were engaged. We may readily concieve what attention would be given to this reading, by the people, who at that time filled the Court; and what

[a] Lev. xvi. 28. [b] Tractat. de Die Expiationis, cap. vi. sect. 8.

an effect it would have, especially on the young, in rivetting the impression of duty on their minds.

When the high priest had thus read the portions out of the law, and prayed eight several prayers, he descended from the pulpit, returned from the Court of the Women into the Court of the Priests; and washed his hands and feet at the laver for the fourth time, because he had been without the precincts of the Court. He then went to the chamber on the north side of the Court of Israel, called Epheruè; laid aside his plain linen clothes; bathed himself in water for the third time; and put on his rich garments, which had been lying there since the time of his preparing to enter the Most Holy Place. Thus arrayed, he returned to the Court of the Priests, washed his hands and feet at the laver, for the fifth time, as having been again out of the Court, and proceeded to offer the burnt offerings which were enjoined for himself and the children of Israel,[a] consisting of the two rams, which had been brought with the sin offerings, but had stood at the place of rings till this time.[b] Not to repeat the particulars already stated concerning burnt offerings,[c] we may observe, that Lightfoot adds, that the high priest sacrificed seven lambs, in addition to these two rams, although we do not see on what authority. For there was only one set of seven lambs;[d] and these he acknowledges were offered after the morning sacrifice, and before he entered into the Most Holy Place. It is therefore more likely that, after the offering of the two rams, for

[a] Levit. xvi. 3, 5, 23, 24.

[b] Mishna, Tractat. de Die Expiationis, cap. viii. sect. 1, 2, 3.

[c] See part iv. sect. 2.

[d] Numb. xxix. 8.

his own, and the people's burnt offering, he proceeded to the next duty which Lightfoot mentions, namely, the evening sacrifice. For we have seen, in a former page,[a] that the common time for killing it, (except at the passover,) was at the eighth hour and a half, or half past two in the afternoon; and it is probable that the duties we have been describing, would occupy the high priest till that time. Supposing him then to be thus employed, it would be about four o'clock before it was over: for, although killed at half past two, it was not offered till half past three, and we must allow half an hour more at least to finish the service. Then it was that the sixth washing of his hands and feet at the laver took place, in order to free them from the pollution which they had contracted during that service. And, after washing, he retired again to the chamber Epheruè, laid aside his rich garments, bathed himself for the fourth time, habited himself in the plain garments he formerly wore, returned to the Court of the Priests, washed his hands and feet a seventh time at the laver, and then went into the Most Holy Place, to fetch thence the censer of coals and plate of incense, which had remained till that time. Thus he was four times in the Holy of Holies, on the day of atonement: 1. With the censer of coals and plate of incense; 2. With the blood of the bullock for himself and the priests; 3. With the blood of the goat for the children of Israel; and 4. For the censer of coals and plate of incense.—We are not told what became of the coals and incense; whether he poured them out upon the incense altar in

[a] See Part v. sect. 1.

the Holy Place, or brought them to the great altar in the Court of the Priests. But, in whatever way they were disposed of, he proceeded afterwards to wash his hands and feet at the laver, for the eighth time; went to the chamber Epheruè, to lay aside his linen suit, bathe himself for the fifth and last time that day, and resume his rich official dress; returned, so habited, into the Court of the Priests; washed his hands and feet at the laver for the ninth time; and went into the Holy Place to offer the evening incense, and trim the lamps on the golden candlestick. All which being done, he washed his hands and feet at the laver, for the tenth and last time; returned to the chamber Epheruè; laid aside his rich attire; resumed his ordinary wearing apparel; and retired to his own house accompanied by the multitude, rejoicing that God had not mingled his blood with his sacrifice.[a]

After the destruction of the Temple, it is evident that all these ceremonies could not be observed: and therefore Calmet[b] gives us the manner in which the Jews continued to observe it in succeeding ages. The earlier Jews prepared themselves, during the nine preceding days of the month, by prayer, and acts of penance; confessing themselves thrice every day: and on the last of these days, they took a cock, which ought to be white, but might be any colour but red, repeated some prayers, and striking their head three times with the cock's head, said at each blow, "This cock

[a] Mishna, Tractat. de Die Expiationis, cap. viii. sect. 4.

[b] In his Dictionary, art. Expiation; also Buxtorff, De Synag. Judaica, cap. 26, 27.

shall be for my redemption, shall suffer the death which I merited, shall be my reconciliation, shall die for me, and I shall go into a life of bliss and immortality, with all Israel;" after which, they cut its throat, embowelled, dressed, and ate it. Leo of Modena, however, says[a] that this ludicrous custom is suppressed by the modern Jews in Italy and the Levant, as savouring of superstition. Accordingly, the common way of observing it in these countries is, after preparing themselves by prayer, to go on the day preceding the fast, to the place where they bury their dead, and beg of God to forgive them for the sake of the saints there interred; and then to plunge themselves in water, that the ablution of their sins may be entire. They prepare also wax candles for the occasion: each person having one, and the more devout having two; the one for the body, and the other for the soul, by which names they call them. In the evening, when the fast of annual expiation begins, they carry these to the synagogue, where they are lighted, and the whole assembly sings aloud. The women also light up candles in their houses at home, from the brightness of which, and the consistency of the tallow or wax, they form presages. If the light be clear, they conclude that their sins are forgiven; if it be dim, they are in doubt; and if the wax or tallow run, they dread the effects of God's anger. Early next morning, they return to the synagogue; and the whole day, until sunset, is spent in strict fasting, without regard to age or sex, excepting children under twelve years of age. While in the synagogue, they read a long prayer,

[a] In his Ceremonies of the Jews, part iii. ch. 6.

in which they declare, that all the oaths and promises which have been unperformed throughout the year, are made void, because of the atonement made for sin; and the more serious continue their prayers through the day, and sometimes also through the following night. At the conclusion of the fast, the Rabbi gives the blessing to the people with uplifted hands; and the people, out of respect to his hands, or rather to the majesty of God, whom he represents, cover their faces in token of humility. Lastly, They sound the horn in memory of the Jubilee, and believe that God causes his voice to be heard, declaring his forgiveness of sins, and therefore, that every one may return home in this confidence, array himself in clean white clothes, and break his fast.[a]

Thus ended the solemn fast of the annual atonement: but there are certain reflections arising from it which deserve the serious attention of Christians.

[a] The above account is also given in Basnage's History and Religion of the Jews, book v. ch. 14: and some additional particulars may be seen in Leusden's Philol. Hebræo-mixtus, Dissert. 40. In England the manner of observing the Fast of Annual expiation, or White Fast, as it is commonly called, is (A.D. 1824,) somewhat different from the above. For there, all the Jews, who can do it conveniently, assemble in London, and repair at sunrise to their synagogues, where they remain without meat or drink until sunset, engaged in religious duties. Those who are particularly strict, wear the shrouds in which they intend to be buried. And when three stars of the middle magnitude appear, or that time of the evening corresponding with it in their kalendar arrives, the Hymn of Death is repeated with an audible voice, once by the high priest, and twice by the whole congregation. Immediately after which, they return home to break their fast; the poor by such fare as they can command, and the rich by a sumptuous entertainment, consisting of all sorts of fish, tea, coffee, &c.; while, about eleven or twelve o'clock, an excellent supper, consisting of vermicelli soup, fowls, wines, &c. is served up, with which they conclude the solemnity.

For, in the first place, by the appointment of a yearly fast for national humiliation among the Jews, it appears the duty of other nations to copy their example, and, at certain intervals, to humble themselves in the presence of God. Secondly, The circumstance of the scape goat carrying away, in typical representation, the sin of the people, naturally reminds us of the Saviour who bare our griefs and carried our sorrows; on whom was laid the iniquity of us all; and who kindly appeared as the Lamb of God, to take away the sins of an elect world.[a] Lastly, The entrance of the high priest into the holiest of all, reminds us of Jesus, the great High Priest of our profession; but, as may naturally be expected, the intercession of the one is infinitely superior to the intercession of the other: For, 1. The one entered the presence with the blood of bulls and of goats only; but the other "neither by the blood of bulls nor of goats, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us."[b] 2. The high priest was permitted this near access, but one day in the year; remained there but for a short time; and stood while he remained: but "this man, after he had offered one sacrifice for sins, is for ever sat down on the right hand of God."[c] "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year, with the blood of others;

[a] On this subject see Magee on the Atonement, vol. ii. Illustrations, No. 73. [b] Heb. ix. 12. [c] Heb. x. 12.

(for then must he often have suffered since the foundation of the world;) but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself."[a] 3. When the Jewish high priest entered the Most Holy Place, he carried an expiation for himself, as well as for the people, because he himself also was compassed with infirmity:[b] but Christ had no sin, neither was guile found in his mouth. He was holy, harmless, undefiled, and separate from sinners. Lastly, The sacrifice of the one, was only intended to remove ceremonial pollution, for it was not possible that the blood of bulls and of goats should take away sins:[c] but the sacrifice of the other, was intended to remove moral guilt: and hence the apostle argues, that, "if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God?"[d]

SECT. III.

The Sabbath.

Its original observance. The manner of doing it in the days of our Saviour. The length of a sabbath day's journey. The sabbatical calendar for the Jews at Amsterdam.

THE original institution of the sabbath, or rest on the seventh day, was simple and salutary. It

[a] Heb. ix. 24—26.
[b] Heb. v. 2, 3; ix. 7.
[c] Heb. x. 1—4.
[d] Heb. ix. 13, 14.

was intended as a day of rest and devotion: but it was afterwards much loaded with tradition. The following is an abstract of particulars, as they existed in the days of our Saviour.

From the time of the evening sacrifice of the sixth day, which was killed at the eighth hour and a half, or half past two, and offered up at the ninth hour and a half, or half past three, began what was called ערב השבבת, *Oreb Eshebebet*, the eve of the sabbath, called by Mark[a] παρασκευη, the *preparation*, when the people ceased from their ordinary labour, prepared their victuals for the sabbath, (for no fire was kindled by them on that holy day,[b]) trimmed their beards, and washed their faces, hands, and feet, and when the doctors of the law used to say, in allusion to these things, "Come, let us meet king sabbath." Josephus[c] gives us copies of Roman decrees, forbidding any to cite the Jews before a magistrate in any cause, either on the sabbath, or the preparation for the sabbath. A little before sunset, when the sabbath was about to begin, they lighted their sabbath candle, in token of rejoicing, from which none were exempted. The time from sunset, till the appearing of three stars of the middle magnitude, was called בין השמשות, *Bin Eshemeshut*, between the suns; because they were in doubt to which of the days it belonged: and he who did any work, in that space, inadvertently, was bound to bring a sin offering.

On the beginning of the sabbath, they set provisions of a better kind than ordinary on the table, beside the sabbath candle; and the master of the house, taking a cup of wine, rehearsed the words

[a] xv. 42. [b] Exod. xxxv. 3. [c] Antiq. xvi. 6.

concerning the institution of the sabbath in Gen. ii. 1—3; blessed God over the wine; pronounced the קידוש, *kidush*, or hallowing of the sabbath; raised up the wine in his right hand, and drank it off; after which, the rest of the family did the same, washed their hands, and began supper. These customs will enable us to understand the following lines of Persius, Sat. v. sub fin.

> At cum
> Herodis venere dies, unctâque fenestrâ
> Dispositæ pinguem nebulam vomuere lucernæ
> Portantes violas, rubrumque amplexa catinum
> Cauda natat thynni, tumet alba fidelia vino:
> Labra moves tacitus, recutitaque sabbata palles.

In Sat. xiv. 96, he speaks of them as a people "metuentem sabbata," reverencing the sabbath.

After they had supped and returned thanks, they retired to rest. And next morning, if they resided in the country, they went to the synagogue; but if they lived at Jerusalem, they resorted either to the synagogue or Temple, as inclination led, to attend the morning service: and that being ended, they returned home to breakfast, which was their second meal. They then went to some school of divinity, to hear the traditions of the elders explained; or remained at home employed in religious duties. At noon they dined, as Josephus, in his account of his life, informs us; and with that and other duties they spent the afternoon, till the time of the evening sacrifice, which was killed at half past two, and offered up at half past three o'clock, when they went either to some synagogue or to the Temple: after which, they returned home, to eat their fourth meal, and

continued eating and drinking, and conversing in a manner suited to the day, till the sabbath was ended by the going down of the sun.[a] But, before the sun had set, a second sabbath candle was lighted; and the master of the family having given thanks over another cup of wine, then over the candle, and then over some spices which they used for refreshing those, who were faint from sorrow at parting with the sabbath; (this is their own reason;) he repeated a portion of scripture, such for instance as Psalm cxvi. 13, or Esther viii. 16, and pronounced the חברלה, *hebedelè*, or separation blessing, by way of separating between the sabbath and working day that was just commencing. After which, he and the family drank a glass of wine; and, as the sun was supposed to be set, and the sabbath consequently ended, they prolonged the enjoyment by washing their hands, and beginning the supper of the first day of the week in the usual way: which being finished, they parted, wishing each other a good week.[b]

Such was the manner in which the Jews kept the seventh day of the week, after the introduction of the traditions of the elders. It was strictly a day of rest, except for works of necessity and mercy; and lest it should be infringed, by any person working on any part of it, it was enjoined by special tradition, that if any one wrought inadvertently, between the setting of the sun, and the appearance of three stars of middle magnitude, he was liable to a sin offering.[c] Nay, to prevent all

[a] Lev. xxiii. 32. [b] See more in Buxtorff, Synag. Jud. cap. 15, 16.

[c] Lightfoot's Harm. of the N.T. part i. sect. 20. Heb. and Talm. Exer. on Matth. viii. 16. Maimonides on the Sabbath, per. 5. Godwin's Moses and Aaron, book iii. ch. 3.

shadow of excuse, the minister of the synagogue, both at the coming in and going out of the sabbath, in many places, sounded a trumpet six times, from the roof of the synagogue, which was commonly built on an elevated place, to warn them of the consequences.[a] And Josephus[b] informs us, that there was a place in the court of the Temple, called Pastophoria, "where one of the priests of the course stood, and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight; as also at the evening, when that day was finished, as giving notice to the people when they were to leave off work, and when they might begin to work again."— As for the distance to which Jews might walk on that holy day, when they had no evident necessity, it was fixed at a sabbath day's journey, or 2000 cubits, equal to 1216 yards, allowing 21·888 inches to the cubit: because the Israelites in Josh. iii. 4, were commanded to keep at 2000 cubits distance from the ark. And as the sun sets at different times in different seasons of the year, the modern Jews commonly place at the end of their rituals, an exact calculation of the hours, when the sabbath ought to begin.[c]

The following is that of the Jews at Amsterdam. From 22 January till 10 February, at 4 o'clock afternoon.

[a] Lightf. Heb. and Talm. Exer. on Matth. x. 27. [b] War, iv. 9.

[c] In Leusden's Philol. Hebræo-mixtus, Dissert. 34, 35, 36, are many of the foolish things which were enjoined or forbidden on the sabbath; and an able discussion of the general questions respecting the sabbath.

10 Feb.	1 March	4½
1 March	15 March	5
15 March	1 April	5½
1 April	15 April	6
15 April	1 May	6½
1 May	1 Aug.	7
1 Aug.	22 Aug.	6½
22 Aug.	10 Sept.	6
10 Sept.	1 Oct.	5½
1 Oct.	15 Oct.	5
15 Oct.	1 Nov.	4½
1 Nov.	22 Nov.	4
22 Nov.	22 Jan.	3½

SECT. IV.

The Sabbatical Year.

The six regulations concerning it; these both singular and charitable. The king's reading of the law described, with the seven prayers then offered up. The neglect of the sabbatical year ascribed as one cause of the seventy years' captivity: the probable time when it ceased to be observed. Two questions solved; viz. In what year, after the Israelites entered Canaan, it began to be observed? And, at what season of the year they began to count?—The sabbatical year again observed after the captivity.

With respect to the sabbatical year, we find no particular sacrifices commanded at the Temple; but the regulations concerning it were singular, and as follow: 1. They neither sowed their fields, nor pruned their vines in that year; that the land might enjoy its sabbath every seventh year; as the Israelites and their cattle had enjoyed theirs, every seventh day.[a] 2. The produce of that year, which

[a] Exod. xxiii. 11. Lev. xxv. 4.

of course was spontaneous, was common to all without exception,[a] but especially to the poor;[b] and what they left, was the property of the cattle;[c] thereby reminding proprietors, of whom they held their lands; and that their duty was to feel charity for the poor, and humanity to brutes. 3. This singular institution was intended to demonstrate a particular providence: for the produce of every sixth year was promised to be such as would support them till the harvest of the ninth year.[d] 4. It was intended as a release from any debts, in the way of borrowing and lending, which had been contracted between Israelites;[e] and they were cautioned not to shut their bowels of compassion on that account:[f] but this did not prevent them from claiming the debts which were due to them by persons of other nations.[g] 5. When they bought any Hebrew servants, it has been the opinion of some, that these always went out in the sabbatical year: but the words seem rather to signify, that they obtained their freedom, either after six years from the time of their sale,[h] or before the end of the seventh year.[i] And they were not to be sent away empty, but furnished liberally with certain specified articles;[k] unless they refused to avail themselves of their privilege, and chose rather to remain with their master. In which case they became a party in the transaction, willingly sold themselves to their employer, and continued his servants till death.[l] Lastly, In the sabbatical year,

[a] Levit. xxv. 6. [b] Exod. xxiii. 11. [c] Levit. xxv. 7.
[d] Levit. xxv. 20—22. [e] Deut. xv. 2. [f] Deut. xv. 7—11.
[g] Deut. xv. 3. [h] Exod. xxi. 2. [i] Jer. xxxiv. 14.
[k] Deut. xv. 12, 13, 14, 15, 18. [l] Exod. xxi. 5, 6. Deut. xv. 16, 17.

at the Feast of Tabernacles, the law was read in the hearing of all the people.[a] But the traditions made the reader to be the king; the place to be the Court of the Women; and the particular day, to be the afternoon of the first holiday, in the Feast of Tabernacles.

On that occasion, a pulpit was erected, into which the king went and sat down. The minister of the congregation took the book of the law, and gave it to the ruler of the synagogue; the ruler of the synagogue to the sagan; the sagan to the high priest; and the high priest to the king, who stood up to receive it. The king then uttered the prayer that was commonly used in the synagogue, before the reading of the law, viz. "Praise be to thee, the Lord of the universe, our own God, and the governor of all, who hast chosen us from among all people, that thou mightest give us the law, which thou hadst framed. Thanks be unto thee, O Lord, for thy law." After which he either sat down to read, or stood and read; but the last was the most respectful. Yet he did not read the whole law, as the original injunction seems to have demanded; but only the following portions in Deuteronomy. First, he began at the beginning, and read to ch. vi. 4: then he went to ch. xi., and read from the 13th to the 22d verse; after which he proceeded to ch. xiv. 22, and read to ch. xxix. 2; for they thought it enough, if he read those portions which were most proper for stirring them up to observe the commandments.[b] This being

[a] Deut. xxxi. 10—13.

[b] Mishna, Tractat. de Uxore adulterii suspectâ, cap. vii. sect. 7—9. Maimonid. de Sacris Solemn. cap. iii. sect. 3, 4.

done, he rolled up the volume: repeated the prayer which was commonly used in the synagogue, on the occasion, viz. "Thanks be to thee, O Lord, who hast given us the true law, and sown among us the seed of eternal life. Thanks be to thee for that law which thou hast ratified;" and then seven other prayers suited to the occasion. Maimonides, in the treatise above cited, gives us only the beginning or end of these, but Ludovicus de Compeigne de Veil, who translated it into Latin, has given us, in the notes, three of them in full, which I shall render into English.

1. "O Lord our God, we pray and entreat, that, of thy good pleasure, thou wouldst be propitious to thy people Israel, and hear their prayers. Restore to the courts of thy house its solemn worship, and the sacred rites of the Israelites, and being appeased, accept of their prayers. Let the religion of thy people Israel be always agreeable to thee. May we, with our eyes, perceive thee moved with pity, and returning to thy city of Zion. Praise be to thee, O Lord, who art about to restore thy presence to Zion."

2. "We pray thee, who hast been the Lord and God of our fathers, that thou wouldst be ours also for ever; a wall, a defence, and a safeguard; a shield against the weapons that are directed against us. We will sing of thee—the giver and preserver of life, the author of our mind and our reason, our instructor and supporter for evermore. Recollecting, with grateful minds, what wonders thou daily workest on our account, we will celebrate thy praise. Thy unceasing goodness towards us every evening, morning, and noon, we will unite

to declare. Thou art indeed good, whose goodness is infinite. Thou art holy, whose holiness is great and unbounded. Thou alone art He in whom our hopes shall ever be placed."

3. "Thou, preferring us to all other people, hast chosen, loved, and raised us; hast taught us piety by thy precepts, and sacred admonitions; hast appointed a pure and chaste worship, for thy august majesty, and called us by thy venerable name. Thou, also, Lord of the universe, and our God, in love to us, hast appointed the rest of the sabbath, holidays for rejoicing, solemn festivals for dancing before the Lord; and, amongst these, this solemn Feast of Tabernacles, appointed to be observed in a religious manner most pleasant to us: and appointed to be celebrated in our most solemn assembly, as reminding us of our deliverance from the land of Egypt.—O our God, and the God of our fathers, call to thy remembrance us, our fathers, the city of Jerusalem which is dedicated to thee, the Christ who is to spring from thy servant David, and the residue of thy people Israel. Let this festive and solemn day of tabernacles, this religious assembly, render thee propitious, benevolent, merciful, and affectionate. Look down, we beseech thee, and help us. O God of the universe, and our God, let it enter thy thoughts, to render us this day safe and strong, happy and fortunate; to bestow upon us help worthy of thy great goodness; to pity, restore, and refresh us, who are wretched and undone. We turn our eyes to thee alone, thou God omnipotent and supreme ruler, who art full of mercy and love.—Grant, we beseech thee, O Lord our God, that we may see

the festivals that are consecrated to thee, joyful, pleasant, and illustrious. Thou hast promised that thou wouldst prosper us of thy good will; perform thy promise for ever. Give us, we pray thee, that holiness which is enjoined in thy precepts; the perpetual study of thy law, which is broad; the sincere, full, peculiar, and perfect pleasure that is derived from thy blessings; the solid joy of thy presence; and a chaste mind, that we may worship thee in purity. Grant, for thy love and pity's sake, O Lord our God, that we may celebrate the sabbath, and thy solemn feasts, with cheerful hearts; and that all Israel, reverencing thy divinity, may delight in thee. Praise be to thee, O Lord, who hast consecrated thy people Israel, and thy solemn holidays."

These are three of the appointed prayers, which the king offered up in the Court of the Women, on the Feast of Tabernacles, in the sabbatical year. Maimonides adds,[a] that he then entreated God, that his holy temple might continue firm and unmovable, in a prayer, which ended with the following words: "Praise be to thee, O Lord, who inhabitest Zion;" that he next besought God for the perpetuity of the kingdom of Israel, in a prayer ending with the following words: "Thanks be unto thee, O Lord, who hast chosen Israel;" that, in the sixth place, he prayed to God for the priests, that their ministrations might be accepted, in a form of prayer, which ended thus: "Thanks be unto thee, O Lord, who hast consecrated the priests;" and that, lastly, he offered up supplications and prayers in words of his own choosing,

[a] De Sacris Solemnibus, cap. iii. sect. 4.

which ended with the following set form: "Help, O Lord, thy people Israel, for thy people have need of help. Thanks be unto thee, O Lord, who hearest prayer."

The Talmud relates of king Agrippa, that when he was engaged in this service, and came to read that passage in Deut. xvii. 15, "One from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother;" his eyes filled with tears, because he remembered that he was not of the seed of the Jews; so that the people were constrained to comfort him by crying out three times, "Fear not, Agrippa, thou art our brother!"

This reading of the law at the Feast of Tabernacles, in the sabbatical year, was called by the Jewish writers, "The reading of the king," and was one of the eight things which were required to be uttered in the Hebrew tongue. The eight were as follow. The words of him who presented the first-fruits, Deut. xxvi. 5—11. The words of the woman who pulled off the shoe, Deut. xxv. 7, 8, 9. The blessings and curses in the 27th and 28th chapters of Deuteronomy. The blessing with which the priests blessed the people in Num. vi. 24—26. The blessing of the high priest on the day of expiation. The reading of the king. The words of the priests encouraging to battle, Deut. xx. 3. And the words of the elders over the beheaded heifer in Deut. xxi. 7, 8.[a]

Such was the institution of the sabbatical year, and such were its effects in creating a sense of dependence on God, charity to man, and humanity

[a] Mishna, Tractat. de Uxore adulterii suspectâ, cap. vii. sect. 8.

to the irrational but useful part of the creation. But it does not appear to have been always observed by the Jewish nation; for we find the neglect of it presupposed in Levit. xxvi. 35, 43; complained of, in 2 Chron. xxxvi. 21, as one of the causes of the captivity; and removed, by the covenanting of those who returned, to act better in time to come.[a] It is probable, indeed, from the above passage in 2 Chron. xxxvi. 21, that the sabbatical years had been omitted for a very great length of time. For it is there said, that the captivity was brought upon the land for the express purpose, that it might enjoy the sabbaths, or sabbatical years, which the Jews, in neglecting that ordinance of God, had deprived it of. If we reckon, therefore, for the captivity, only the 52 years which elapsed between the destruction of the city and temple, and the return of the Jews, (in which the land was wholly desolated,) it will prove the observing of the sabbatical years, to have been neglected 364 years, namely, between the year before Christ 585 and 949, which brings us back to the 7th year of the reign of Asa, king of Judah.[b] But if we add to these the other 18 years of that captivity, in which the land was only desolated in part, and take the whole 70 years of it into this reckoning; it will carry the time of this neglect much higher, even to 490 years before the destruction of the city, or 1075 before Christ, which brings us back to the 20th year of Samuel's rule.

There are still, however, two questions, connected with the sabbatical year, which deserve to be considered, and these are, 1, In what year, after

[a] Neh. x. 31. [b] Prideaux, A. A. C. 535.

the Israelites went into Canaan, the first sabbatical year was observed? And 2. At what season of the year it commenced?—With respect to the first, or in what year, after the Israelites went into Canaan, the first sabbatical year was observed? Archbishop Usher determines it to be the 7th year after the manna ceased, from which time the Israelites lived upon the fruit of the land;[a] and as six of these years were taken up in the conquest and division of the land, the seventh proved, in all respects, a year of rest, when they peaceably enjoyed both the land itself, and the fruits of the land. But others, considering that the sabbatical year was enjoined to be observed, after six years of agriculture,[b] and that the agriculture there mentioned, could not begin till after the conquest, and division of the land, have deferred it till the 14th year, after the Israelites entered Canaan.[c] So much, then, as to the *first* sabbatical year.—With respect to the particular season of the year, when it is supposed to have commenced, it is generally thought to have begun, with the civil year in Tizri, or the autumnal equinox, corresponding with the 21st of our September,[d] when the crop was cut down and gathered in, and before they began to plough, and sow, for the crop following. It would appear, that in the later periods of the Jewish state, they began to observe these sabbatical years again,[e] and it is pro-

[a] Josh. v. 12. [b] Levit. xxv. 3, 4.

[c] Jennings's Jewish Antiq. book iii. ch. 9.

[d] Supposing the appearance of the moon to have been on that day, for their months were ambulatory and dependent on the appearance of that luminary.

[e] 1 Maccab. vi. 49, 53. Joseph. Antiq. xii. 9; xiii, 8; xiv. 16; xv. 1, 9. War, i. 2, 19. Whiston's Note.

bable, that this beginning commenced at the first sabbatical year, after their return from the captivity. They laboured, however, under some inconveniences, from the insecurity of property, and the heavy tribute they were forced to pay to their oppressors. It was, therefore, accounted a singular favour done to the state, when the high priest obtained from Alexander the Great, an exemption from taxes in the sabbatical years,[a] and afterwards from Caius Cæsar, in two decrees preserved by Josephus.[b]

SECT. V.

The Year of Jubilee.

On what year and day of the month it was observed; the divine blessing promised on the preceding harvest. The six things for which it was remarkable. Inquiry whether the year of Christ's birth or death was in the year of jubilee. Recent information concerning some of the jubilee trumpets.

After the Sabbatical Year, naturally comes the Year of Jubilee, which was another remarkable epocha in the Jewish history. It was held every 50th year,[c] and was ushered in, with trumpets, throughout all the land of Israel, on the 10th day of the 7th month, or the day of annual expiation.[d] Hence its name יובל *Iubel;* and our English word *Jubilee.*

The first thing remarkable in it was, that they were to do in it, as they had done in the sabbatical

[a] Joseph. Antiq. xi. 8.
[b] Antiq. xiv. 10.
[c] Levit. xxv. 10.
[d] Levit. xxv. 9.

year; that is, they were neither to sow nor reap; and its spontaneous productions were to be accounted common property.[a] Thus, there were two years at every jubilee, when the Jews neither sowed nor reaped; namely, the jubilee and the year before, which was always a sabbatical year; and hence wee see the reason why the promise of support, given in Levit. xxv. 20—22, was from the 6th till the harvest of the 9th year. We have only two passages of Scripture where this promise is alluded to, viz. 2 Kings xix. 29, and Is. xxxvii. 30.

The second thing remarkable in the year of jubilee was, that all the lands which had been sold by one Hebrew to another, had a reference to it; being valued according to its proximity or remoteness, in order to their being restored to their original owner in that year;[b] or to their being redeemed sooner, by giving to the occupant an adequate compensation.[c]

Thirdly, All sales of houses in the country returned likewise at that time, or could be redeemed sooner.[d] But all dwelling houses in walled cities, unless redeemed within a year, remained for ever with the possessor;[e] except in the case of houses belonging to the Levites, which could be redeemed at any time, although in walled cities; and if not redeemed, returned to them again, as a matter of course, in the year of jubilee.[f]

Fourthly, All Israelites who, on account of poverty, had sold themselves, that is to say, their

[a] Levit. xxv. 11,12. [b] Ib. xxv. 14—17, 23, 24.
[c] Ib. xxv. 25—28. [d] Ib. xxv. 31.
[e] Ib. xxv. 29, 30. Mishna, Tractat. de Rerum votarum æstimationibus, cap. ix. sect. 3, 4. [f] Levit. xxv. 32, 33.

services, to Israelites, were not reckoned as bond, but as hired servants; and returned unto their families and their fathers' possessions in the year of jubilee.[a]

Fifthly, All poor Israelites, who, on account of poverty, had sold themselves to proselytes, were accounted hired servants, and might be redeemed at any time, by their relatives or themselves; but, if not redeemed, they obtained their liberty, as a matter of course, in the year of jubilee.[b]

Lastly, as the Jewish kings had commonly much in their power, they were expressly forbidden, on the one hand, to seize the possession of any Israelite, as a provision for their own families, or, on the other, to squander the royal domains on favourites, as that would have lessened the patrimony of the crown. And if any such grants were at any time made, they reverted to the original proprietors in the year of jubilee.[c]

I do not know at what hour of the day of annual expiation, the silver trumpets sounded, to announce its commencement.[d] It is probable, however, that it was in the evening, after the high priest had entered the Most Holy Place, the scape goat had been sent into the wilderness; and the people, in full concert in the Temple, had been praising the Lord for his goodness, and because his mercy endureth for ever. Imagination may conceive, but it is beyond the power of language to describe, the general burst of joy which would pervade the land, when the poor Israelites tasted again the sweets of liberty, and returned to their posses-

[a] Levit. xxv. 39—43.
[b] Ib. xxv. 47—55.
[c] Ezek. xlvi. 16—18.
[d] Levit. xxv. 9.

sions, their families, and friends. In vain would sleep invite them to repose, their hearts would be too full to feel the lassitude of nature; and the night would be spent in gratitude and praise. What a lively emblem of the gospel of Christ! which is peculiarly addressed to the poor, which is fitted to heal the broken hearted, to give deliverance to the captives, the opening of the prison doors to them that are bound, and to preach unto all the acceptable year of the Lord.[a]

Throughout the writings of Josephus, we have only one passage where, in the later times of the Mosaic economy, the jubilee is alluded to; and that is in Antiq. xv. 9, when he is describing the dearth, which happened in the 13th year of the reign of Herod. His words are, "When the fruits of that year were spoiled, and whatsoever they had previously laid up was spent, there was no foundation of hope for relief remaining; but the misery, contrary to what they expected, still increased upon them. And this not only on that year, while they had nothing for themselves left at the end of it, but what seed they had sown perished also, by reason of the ground not yielding its fruits on the second year."

It only remains to add, that as several divines have asserted, that the last jubilee which the Jews ever had, corresponded with the year of our Saviour's death, it may be proper to inquire into its truth. And we may notice, that none of the suppositions which were made, when treating of the sabbatical year, agree with that important event. For let us, in the first place, suppose, that the first

[a] Is. lxi. 1, 2. Luke iv. 18, 19.

sabbatical year was, according to Usher, in the seventh year after the Israelites crossed Jordan, or A.M. 2261, and that the first jubilee was observed fifty years after, or A.M. 2311. From thence, till the death of Christ, was an interval of 1722½ or 1726½ years, according as we suppose Christ to have been born, either A.M. 4000, as he really was, or A.M. 4004, as is commonly supposed, and to have lived 33½ years; neither of which sums of 1722½ or 1726½, when divided by 50, coincides with any jubilee.—Or, let us suppose, secondly, with Dr. Jennings, that the first sabbatical year began on the 14th year after they crossed Jordan, or A.M. 2268, and that the first jubilee was on the 50th year after, or A.M. 2318, this will give 1715½ or 1719½ years till Christ's death, which corresponds with no jubilee. In no case, then, have we been able to make the year of Christ's death to correspond with a year of jubilee. But if the sabbatical years began, as some other divines have thought, in the year that the Israelites crossed Jordan, and the jubilees fifty years after, they would make the year of Christ's birth a jubilee. For, according to Lightfoot, that event happened A.M. 2254, and before Christ 1750: if we divide, then, this 1750 by 50, we have exactly the 35th jubilee, as the year in which our Saviour was born, supposing them to have been observed till that time. How applicable to this are the words of Rabbi Simeon ben Jochai, as quoted by Lightfoot, in his Harmony of the Four Evangelists,[a] "The divine Majesty will be to Israel in a jubilee, freedom, redemption, and a finisher of sabbaths."

[a] Part iii. Luke iv. 18, 19.

And, how appropriate to the character and office of Christ! For, those who had lost every right to their father's inheritance, he came to restore; those who had sold themselves to sin and Satan, he came to release; and those, who by their apostasy had become spiritually poor, he came to enrich.

In Dr. Buchanan's Christian Researches in Asia, we have an account of the disposal of some of the jubilee trumpets, after the destruction of Jerusalem; which was communicated to him by the Jerusalem, or White Jews, on the coast of Malabar. "After the second Temple was destroyed," said they, (which may God speedily rebuild,) "our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom, and God gave the people favour in the sight of the king, who at that time reigned there, and he granted them a place to dwell in called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done from the year of the creation 4250, (A.D. 490,) and this plate of brass we still have in our possession.[a] Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea, and among these came that man of great wisdom, Rabbi Samuel,

[a] Dr. Buchanan afterwards gives a translation of it, and lodged a fac-simile of the original in the public library at Cambridge.

a Levite of Jerusalem, with his son Rabbi Jehuda Levita. They brought with them *the silver trumpets* made use of at the time of the *Jubilee*, which were saved when the second Temple was destroyed; and we have heard from our fathers that there were engraven on those trumpets the letters of the ineffable name," meaning Jehovah, (יהוה.) Thus do we find, unexpectedly, an account of the disposal of the jubilee trumpets at the Temple; but it is well known, that in every considerable town in Judea, there were jubilee trumpets, to hail its glorious advent.

SECT. VI.

The Feast of Purim or Lots.

Its origin; lasted three days; way it was observed formerly; way it is observed now. Singular conduct of the Jews while in the synagogue.

THE Feast of *Purim*, or of *Lots*, took its rise, as is generally known, from the gratitude of the Jews, on escaping the plot of Haman for their extermination; and it obtained its name from the lots which were cast before him by the astrologers; who knew his hatred against Mordecai, and his wish to destroy his family and nation.[a] Esther and Mordecai were the suggesters of the feast, and the 13th, 14th, and 15th days of the 12th month, or the month Adar, were appointed for its annual celebration: the 13th as a fast, being the day on

[a] Esther iii. 7; ix. 2, 5.

which they were to have been destroyed; and the 14th and 15th as a feast for their glorious deliverance. It is impossible, from the Jewish manner of computing time, exactly to ascertain the days in our year which correspond with these, for they varied annually, according to the appearance of the moon; but if we suppose the beginning of their year to have been on the 21st of March, or the vernal equinox, and their months to have been 29 and 30 days alternately, the 13th, 14th, and 15th days of their 12th month would fall on the 21st, 22d, and 23d of our February. The fast, to this day, is called the fast of Esther, and the feast still holds the name of Purim. It is justly styled by Prideaux, the Bacchanalia of the Jews,[a] which they celebrate with all manner of rejoicing; and during which they indulge in all manner of luxurious excesses, especially in drinking wine to drunkenness. This last they consider an essential part of the solemnity, because it was by means of the wine banquet (they think) that Esther made the king's heart merry, and induced him to grant her request.

We are not informed whether any particular sacrifices were offered at the Temple; but it is probable that the Book of Esther was read by some of the priests, in the Court of the Women.

[a] Connex. of the Old and New Test. anno A.C. 452. It has been imagined by some, that in the casting of the lots, two urns were used, the one containing the number of months in a year, and the other the number of days in a month; that from each of them a ticket was drawn; and that a particular providence was evident in deferring the time of execution so long. For the time of drawing was about the beginning of the first month, and the tickets drawn were the thirteenth day of the twelfth month, or eleven months after, thereby giving time for the defeat of the plot.

It is solemnly read by the modern Jews, in all their synagogues, from beginning to end; and during the reading, they are all enjoined to be present, men, women, children, and servants, because all had their share in the deliverance which Esther obtained. And as often as the name of Haman occurs, the usage is for all of them to clap with their hands, and stamp with their feet, and exclaim, "Let his memory perish."[a]

Such is the description of the feast according to Prideaux; but Calmet has collected from Basnage, Leo of Modena, and others, a number of additional particulars, the chief of which are as follow. On the eve of the 13th of Adar, if it be a day on which they may fast, they keep it strictly, in memory of that kept by Esther and Mordecai; but if the day be a sabbath, or the eve of a sabbath, on which they never fast, they anticipate it; that is, instead of fasting on the 13th of Adar, they fast on the 11th. On the eve of the 14th, (or after the sun had set on the 13th,) they give alms liberally to the poor, both as a proper fruit of fasting, and that these may the better enjoy the feast; after which they retire to the synagogue, light the lamps, and as soon as the stars begin to appear, they begin to read the Book of Esther, not from a printed book, but from a roll of vellum, in the ancient manner, written with a particular kind of ink. On opening the roll, they repeat three prayers, to thank God for having enjoined the feast; delivered their nation; and continued their lives till the celebration of that particular festival. During the reading, the person may sit, whereas on other days, while

[a] Mishna, Tractat. de Volumine Estheris.

reading the Scriptures in the synagogue, he is obliged to stand; and there are five places in the text, where he raises his voice with all his might, and makes such a dreadful howling, as to frighten the women and children. When he comes to the place, where the names of Haman's ten sons are mentioned, he repeats them very quick, without taking breath, to show that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children strike the benches of the synagogue, and make lamentable cries. And formerly they brought into the synagogue a great stone, with the name of Haman written upon it, which, while the Book of Esther was reading, they struck with stones, till they had beaten it to pieces. The reading is concluded with curses against Haman and Seres his wife, with blessings on Esther and Mordecai, and with praises to God for having preserved his people.—We are not informed how long they are thus employed; but after they have concluded the service, they return home, make a meal of milk rather than of meat, and then retire to rest. So much for the eve of the feast.

On the day following, early in the morning, they return to the synagogue, where, after they have read that passage of Exodus in which the war with Amalek is mentioned, they again read the book of Esther, with the same ceremonies as before. After which they return home, make as good cheer as they can, send a share of what they have at table to those who have need, and pass the rest of the day in sports and dissolute mirth. For their doctors have decided, that on this day they may drink wine, until they cannot distinguish between cursed

be Haman, and cursed be Mordecai. Such is their conduct on the 14th of Adar; but although the feast be continued through the 15th, the 14th only is kept with solemnity. During these two days, they may work, or transact business; yet they refrain the first day, although not obliged to it by their traditions. And on the second day they read no new lesson in the synagogue, yet they show on it signs of festivity. It may be added, that on the eve of the festival, they collect the half shekel which was formerly paid to the Temple, to distribute among such as undertake a journey to Jerusalem. For several repair thither out of devotion, and with the desire to be buried in that holy city. Nor should it be omitted, that when the year consists of thirteen months, and there are consequently two Adars, (Adar and Ve-adar,) they celebrate the feast of Purim twice, viz. the grand Purim on the 14th of the first Adar, and the lesser Purim on the 14th of the second Adar; but the second feast has nothing, properly speaking, but the name.[a]

SECT. VII.

The Feast of Dedication.

History of its origin; time of the year when kept; manner of observing it; lasted eight days; nightly illumination; alterations afterwards arising from necessity.

THE next feast we have to notice is *the Feast of Dedication.* It was appointed by Judas Macca-

[a] Vide Calmet's Dict. art, *Pur.* Buxtorff, De Synag. Judaic. cap. 29. Leusden's Philol. Hebræo-mixtus, Dissert. 40.

bæus, as a new dedication of the Temple and altar, after they had been polluted by Antiochus Epiphanes. Every one in the least conversant with Jewish history knows his hatred of the Jewish name. He forbade their children to be circumcised,[a] restrained them in the exercise of their religion,[b] killed many who disobeyed his mandates,[c] burnt the books of their law,[d] set up idolatry,[e] and sacrilegiously carried off the altar of incense, the show bread table, and the golden candlestick from the Holy Place, with the other vessels and treasures of the Temple.[f] Nay, he even sacrificed a sow upon the altar of burnt offerings, built a heathen altar on the top of that sacred pile,[g] and with broth of swine's flesh sprinkled the courts and the Temple, to defile them.[h]

Thus did it please God to afflict his people, for their multiplied transgressions; but his bowels of mercy were at length moved towards them, and he resolved to defeat the plans of their enemy. Accordingly, Mattathias, the great grandson of Asmonæus, took the field, and encouraged his countrymen to fight for their religion, their families, and their lives; but his continued exertions being too great for his age, he sunk under his labours, and left the church militant, to unite for ever with the church triumphant. The cause, however, which he had espoused did not die with him; for no sooner had he breathed his last, than his son Judas became their leader, aroused his followers to re-

[a] 1 Maccab. i. 49, 60, 61. [b] 1 Maccab. i. 44, 45, 50.
[c] Prideaux, Connex. A.A.C. 168. [d] Prideaux, A.A.C. 167.
[e] Prideaux, A.A.C. 168. [f] 1 Maccab. i. 21—23. 2 Maccab. v. 16. 1 Maccab. i. 54. [h] 1 Maccab. i. 47. Prideaux, Con. A.A.C. 170.

venge, took for the motto of his standard the original of these words in Exodus,[a] "Who is like unto thee, O Lord, among the gods?" and in several battles discomfited the enemy. It was from an abbreviation, formed of the initials of these words, that they formed the word מכבי, *Mkbi*, and hence Judas himself was called Maccabæus, and all those who fought under him Maccabees.—After giving liberty to Judea by these means, the new dedication of the Temple took place. Priests were appointed to take down the altar which Antiochus had profaned; to carry the stones of it to one of the chambers of Bit-muked, in the north-west corner of the Court of Israel; to build a new one of unhewn stone, according to the law;[b] and to hallow the courts.[c] Nor were the furniture of the Holy Place and vessels for the service overlooked; for Judas supplied these out of the spoils;[d] so that all things being ready, the dedication took place on the 25th day of the 9th month, called Chisleu,[e] and in the year before Christ 170.[f] From the Jewish manner of computation, it is impossible to know exactly on what day of our year the first feast of dedication happened: but, allowing their year to begin on the 21st of March, or the vernal equinox, and their months to be 29 and 30 days alternately, the 25th day of the ninth month will correspond with the 7th of our December. And the reason why that particular day was chosen was, because on that very day, three years before, Antiochus had

[a] xv. 11. [b] Exod. xx. 25, 26. Deut. xxvii. 5, 6. Josh. viii. 30, 31. [c] 1 Maccab. iv. 42—48. [d] 1 Maccab. iv. 49.
[e] 1 Maccab. iv. 52—56. 2 Maccab. x. 5.
[f] Prideaux, Connex. A.A.C. 170.

polluted the altar, by offering heathen sacrifices on the heathen altar, which he had built on the top of the altar of burnt offering by way of contempt.[a]

They began the day by some of the priests killing the morning sacrifice, according to the law, laying it on the new altar, and striking fire from flints to consume it;[b] while others, going into the Holy Place, with a part of that fire, burnt the incense on the golden altar, lighted the lamps on the golden candlestick, and laid the cakes on the table of show bread.[c] These several things being done, Judas and his company, with all who were present, bowed with their faces to the ground, and besought the Lord that they might come no more into such troubles; but that, if they sinned against him, he himself would chasten them in mercy, and not deliver them unto blasphemous and barbarous nations.[d]

It is easy to conceive the joy which the Israelites would feel, on the re-establishment of the daily service: and we can readily enter into their feelings, when they prolonged the observance of it for eight days.[e] We are therefore prepared to learn, how they kept alive that signal event among posterity; by decreeing that the days of the dedication of the altar should be kept, in their season, from year to year with mirth and gladness.[f] And accordingly, the eight days, which begin with the 25th of Chisleu, are kept by that nation unto this day. The greatest religious countenance given to this festi-

[a] Compare 1 Maccab. i. 54, 59, with ch. iv. 52—54, and 2 Maccab. x. 5. [b] 1 Maccab. iv. 53. 2 Maccab. x. 3. [c] 2 Maccab. x. 3.
[d] 2 Maccab. x. 4. [e] 2 Maccab. x. 6.
[f] 1 Maccab. iv. 59. 2 Maccab. x. 8.

val, while the Temple stood, was the singing the Hallel in the Temple, every day, as long as the solemnity lasted; and the general illumination, which annually took place throughout the land, showed the readiness of all ranks to comply with the decree. Indeed, it was from that illumination, for eight nights successively, that it obtained the name of the Feast of Lights; for every house had at least one lamp or candle at the door, which burnt during the night; most had as many lamps or candles as they had individuals; and some even doubled that number throughout the week. Insomuch that, if the family consisted of ten persons, they had ten candles the first night, twenty the second, thirty the third, forty the fourth, and so on, till on the last night they had no fewer than eighty.

The reason having already been stated, why Judas and his followers rejoiced for eight days, and enjoined it on posterity; it may perhaps gratify the reader to know the Talmudical reason, as given by Maimonides, in order to show the love which they had for the marvellous. His words are as follow: "When Israel prevailed against their enemies, and destroyed them, it was the 25th day of the month Chisleu, and they went into the Temple, and found not there any pure oil, excepting one bottle, which had no more in it than to keep the lamps burning for one night only, yet they lighted them with it. And a miracle was there showed withal, for it maintained the lamps during eight nights. So that the wise men of that generation appointed, on the next year, these eight

days, as days of rejoicing and praise; and for lighting up of candles at the doors of their houses." [a]

Such was the nature of the feast of dedication; and so it appears to have been kept till the dispersion; but an illumination of that kind is not to be expected, in the present state of the Jewish nation. It is natural, however, for them to mark it among the feasts of their calendar, and to pray to Jehovah to restore them to their own land, that they may observe it, and their other solemnities, as a church and a nation.

This festival is but once mentioned in the sacred Scriptures, viz. in John x. 22, where Jesus is said to have been present at the feast of dedication at Jerusalem;—a circumstance certainly worthy of notice. For this was not a festival of divine authority, nor was it one that enjoined his attendance at the Temple, since it might have been equally well observed by him at home: and yet he is present, giving it his sanction. Perhaps it may be said that the Scripture in question does not refer to this dedication, but to some former one. But the observation is irrelevant: for, in the first place, there were no annual festivals appointed, in commemoration of the dedication of the first or second Temple; and, secondly, the evangelist tells us, that "it was winter," which fixes it down to the dedication by Judas. For Solomon's Temple was dedicated in the 7th month, or harvest;[b] and Zerubbabel's in the 12th month, or spring;[c] but the dedication by Judas Maccabæus

[a] Lightf. Heb. and Talm. Exer. on John x. 22, and Buxtorff, de Synag. Judaica, cap. 28.

[b] 1 Kings viii. 2. 2 Chron. v. 3. [c] Ezra vi. 15—17.

took place on the 25th of the 9th month, or about the beginning of our December.

SECT. VIII.

Lesser Feasts and Fasts of the Jews.

Private and public manner of vowing a private fast: some forbidden to fast privately; men and women fasted apart.

HITHERTO we have attended to those fasts and feasts of the Jews, which are generally known; but before we leave the subject, it is proper that we should notice several others, which, though less public, were annually observed. Thus, they had a fast on the 9th day of the 4th month, or Thammuz, corresponding with the 9th day of the moon in June;[a] because on that day the two tables of the law were understood to have been broken by Moses; the idol was erected in the Temple by Manasseh; the city of Jerusalem was injured by the siege of Nebuchadnezzar; the daily oblation ceased; and the sacred copy of the law was burnt.[b] They had a fast on the 7th day of the 5th month Ab, or of the moon in July,[c] because on that day the first Temple was burnt by Nebuchadnezzar;[d] and the modern Jews have an additional reason for observing it, because on that day also, the second Temple was burnt by Titus.[e] They had a fast in

[a] Jer. lii. 6. Zech. viii. 19.
[b] Mishna, Tractat. de Jejuniis, cap. iv. sect. 6.
[c] Zech. vii. 3; viii. 19. [d] 2 Kings xxv. 8.
[e] Joseph. War, vi. 4.

the seventh month Ethanim, or Tizri,[a] of which the Scriptures do not fix the day; but the modern Jews make it the third, corresponding with the 3d day of the moon in September, because then Gedaliah was slain, and all the Jews that were with him were scattered.[b] And they had a fast on the 10th day of the 10th month Thebeth, or of the moon in December,[c] because on that day Nebuchadnezzar began to besiege Jerusalem.[d] These were their public yearly fasts of less note; and when extraordinary emergencies called for it, they had also their occasional, public, extraordinary fasts; such as in times of war, persecution, famine, pestilence, &c.

But, besides the public fasts of this nature mentioned in Scripture, they had also private fasts observed by individuals, and public fasts of human appointment, noticed in their synagogues. Thus, some fasted every Monday and Thursday, which were synagogue days, and hence the Pharisee boasted that he fasted twice a week.[e] Others fasted on the Monday and Thursday of the Passover week, and on the Monday after it; whilst every month had its fasts for one reason or another. Thus, they fasted on the 1st of Abib, or of the moon in March, for the death of Nadab and Abihu; on the 10th for the death of Miriam; on the 24th for the death of Joshua; and on the 29th they prayed for the latter rain.—They fasted on the 10th of Zif, or of the moon in April, because of the death of Eli and his sons, and the taking of the ark by the Philistines; they had a feast for the

[a] Zech. viii. 19. [b] Jer. xli. 1. [c] Zech. viii. 19.
[d] 2 Kings xxv. 1. [e] Luke xviii. 12.

taking of Gaza by Simon Maccabæus; and a fast on the 28th, because the prophet Samuel died.—They held a feast on the 15th and 16th of Sivan, or of the moon which appeared in May, to commemorate the victories of the Maccabees over the heathen at Bethshan; another on the 17th, for the taking of Cæsarea by the Asmonæans; and a fast on the 27th, to bewail Jeroboam's preventing the first-fruits from being brought to Jerusalem.—They fasted on the 17th of Thammuz, or of the moon which appeared in June, for the sin and punishment of the golden calf.—They fasted on the 1st of Ab, or of the moon which appeared in July, because of the death of Aaron; on the 9th, because the murmuring Israelites were sent back into the wilderness, to sojourn there until they died; on the 18th, for the extinction of the evening lamp during the reign of Ahaz; and on the 24th there was a feast in commemoration of the abolishing that law made by the Sadducees, which gave to sons and daughters an equal portion of their father's effects.—They feasted on the 7th of Elul, or of the moon which appeared in August, in memory of the dedication of the walls of Jerusalem by Nehemiah;[a] they fasted on the 17th for the disasters that happened after the return of the spies; and the 22d was a feast, in commemoration of the carriage of the wood to the Temple for consuming the sacrifices.—They fasted on the 5th of Tizri, or of the moon which appeared in September, for the death of some eminent doctors of the law; and on the 7th for the Israelites, worshipping the golden calf; whilst the 23d was a

[a] Neh. xii. 27.

festival of joy for the re-delivery of the law to Moses, on which day they read Moses's blessing the tribes, and the history of his death.—They fasted on the 6th day of Bul, or of the moon which appeared in October, for the loss of Zedekiah's eyes, and the murder of his children.[a]—They fasted on the 6th of Chisleu, or of the moon which appeared in November, for the burning of Jeremiah's roll by Jehoiachim; on the 7th they had a feast for the death of Herod the Great; on the 15th a fast for Antiochus's profanation of the Temple; and the 21st was a feast for Alexander's delivering up the Samaritans to their power.—They fasted on the 8th of Thebeth, or of the moon which appeared in December, because the law was translated into Greek at the request of Ptolemy Philadelphus; on the 9th because Ezra and Nehemiah died upon it; and the 28th was a feast of joy for the ejection of the Sadducees from the sanhedrin, where they had gained the ascendency in the days of Jannæus.—They fasted on the 4th of Shebat, or of the moon which appeared in January, for the death of the elders who outlived Joshua; and on the 23d for the resolution to punish the Benjamites in Judges xx.—They had a feast on the 3d of Adar, or of the moon which appeared in February, because Zerubbabel's Temple was then finished;[b] the 7th was a fast for the death of Moses; and the 25th a feast for the release of Jehoiachin.[c] One would suppose that these feasts and fasts would have been sufficient, and yet several fasted on the day before every new moon, or on the annual return of the day on which a near relation died, or in general,

[a] 2 Kings xxv. 7. [b] Ezra vi. 15. [c] Jer. lii. 31.

on the return of the day on which any calamity befel themselves or their families.[a] Nay, on very particular occasions, they sometimes fasted for several days together. Thus Esther and her maidens fasted three days and three nights, before she ventured into the presence of Ahasuerus, to plead for her own life, and the lives of her nation.[b] And it is probable that her case was not the only one, for Leandro, a Carmelite friar, who resided in the same country where Esther was queen, says that "Achmet, the ruler of Bagdad, having set out to besiege Bassora, all the ladies of the haram fasted for three days and three nights, to secure his success."[c]

They began their fasts always in the evening, and observed them till the following evening, on which they might chew some food, if hungry, but might not swallow it. The public fasts were called תעניות הציבור, *Toniut etsibur*, fasts of the congregation; and the private fasts תעניות היחיד, *Toniut eicik*, fasts of individuals.[d] The way of vowing a private fast among the modern Jews is, "To-morrow shall be a fast to me:" and the following prayer is offered up: "My God, at the time thy Temple stood, if any sinned, he offered an oblation and was forgiven. But now, since the sanctuary is destroyed, on account of our sins, we have no other method but fasting and prayer. Let

[a] The foregoing calendar was taken from Bishop Gleig's edition of Stackhouse's History of the Bible, vol. i. preface, p. xxxiii.

[b] Chap. iv. 16.

[c] Murray's Historical Account of Discoveries and Travels in Asia, book iv. chap. 1.

[d] Lightfoot's Heb. and Talm. Exer. on Luke xviii. 12.

it please thee, therefore, O Lord, my God, and the God of my fathers, that the fat and blood of my body, which shall be consumed by my fasting, be in thy sight as if I had brought an oblation, and be thou gracious to me." He who vowed and paid was called קדוש, *kedush;* and he who vowed and did not pay was called חוטא, *hutha.* Doctors of the law, however, and teachers, were forbidden to indulge in private fasts, for fear of injuring their health, and impairing their usefulness; but they were bound to observe public fasts, that the weight of their example might influence others. No private fast was allowed to be held on a sabbath, or new moon, or any public festival, or on the eve of the day of annual expiation. And no public fast was allowed on the sixth day of the week, for that was employed in preparing what was needful for the sabbath; nor on any of the three great feasts of the passover, pentecost, and tabernacles.[a] It appears from Zechariah,[b] that, when the Jews fasted, the male part of the family fasted by themselves; and the female part by themselves; for the houses were usually divided into two parts, the apartments for the men, and the apartments for the women; and none but the lowest class of Jews lived promiscuously.

[a] Buxtorff, Synag. Judaic. cap. 30. [b] xii. 12—14.

PART VII.

SECT. I.

The Synagogue.

The other modes of instruction hinted at; proseuchas explained; their utility; places where situated; usual form. Synagogues the chief.

After examining the Tabernacle and Temple, their ministers and service, feasts and fasts, we are naturally led to turn our attention to the Jewish synagogue, as an excellent mean of instruction, especially to those who resided at a distance from the Temple.

The Jews were, indeed, highly favoured. They had many advantages for religious instruction above the other nations of the world. For they had the written word expressly revealed to them from heaven. The Levitical cities were so many centres for diffusing information. The schools of the prophets, to which they resorted on the sabbaths and new moons,[a] also tended to improve their minds.[b] And the high places, proseuchas, or oratories, which were commonly open at top, and in retired situations, invited the people to me-

[a] 2 Kings iv. 23. [b] Wheatly on the Schools of the Prophets, and Jacob. Abting. De Repub. Heb.

ditation and prayer. These last mentioned places of worship were sometimes on eminences: for in Luke vi. 12, we find our Saviour going up to a mountain, where he continued all night in prayer to God, (εν τη προσευχη του Θεου,) or "in a proseucha dedicated to God." Sometimes they were built by the sides of rivers, for ablution as well as prayer: like that at Philippi, in Acts xvi. 13, where we are told that Paul and his companions, "on the sabbath, went out of the city by a river side, where prayer was wont to be made," (ου ενομιζετο προσευχη ειναι,) literally, "where he understood that there was a proseucha." And in verse 16, we are informed that, when he and they were going at another time "to prayer," (εις προσευχην,) literally, "to a proseucha," they were met by a certain damsel possessed with a spirit of divination.

In *Josephus's Antiquities*[a] mention is made of a proseucha in Egypt, by the sea-side, whither the Seventy Interpreters resorted every morning, to wash their hands, purify themselves, and pray, before they began their daily task of translating the Scriptures. And in his account of his own life, Josephus informs us, that they were sometimes built even in cities, particularizing a large one in the city of Tiberias. Indeed, it would appear that they were general among the Jews even at Rome; for we find Juvenal saying, "In what proseucha shall I seek for thee?[b]—But the ritual of the Temple, and the synagogue service, were the principal means employed by providence, to teach them the

[a] xii. 2; xiv. 10.

[b] In qua te quæro proseucha? Sat. iii. 296. See a good account of the Jewish proseuchas in Prideaux, Connex. A.A.C. 444.

leading doctrines of religion.—For the first was resorted to by those, in the neighbourhood of Jerusalem, when they either felt inclined, or were positively commanded; and the last, by being scattered over the land, gave every one an opportunity of associating frequently, for the purposes of piety. As the Temple service hath been described already, the following notices concerning the synagogues will not be uninteresting.

SECT. II.

Office bearers of the Synagogue.

Places of erection, and form of the building.—Stated office bearers—their general duties.

Synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances, could always be found to attend the service, which was enjoined in them;[a] (hence the difference in Scripture, between κωμοπολεις and κωμαι; the one signifying those villages which had synagogues, and the other those which had none;[b]) for they considered ten as the minimum, which constituted a congregation; but there was no restriction as to the maximum, unless what convenience suggested.[c] Large towns had several synagogues; and, soon after the captivity, their utility became so evident, that they were scattered over the land,

[a] Mishna, Tractat. de Volumine Estheris, cap. i. sect. 3.
[b] Lightfoot's Heb. and Talm. Exer. on Mark i. 38.
[c] Ibid. on Matth. iv. 23.

and became the parish churches of the Jewish nation. Though it is impossible, at this distance of time, to ascertain their exact number, we may form some idea of it, when we consider that there were twelve in Tiberias;[a] and when the erecting of synagogues was a mark of piety,[b] or passport to heaven, we need not be surprised to hear that there were no fewer than 460 or 480 in Jerusalem alone.[c]

The *form* of the building of every synagogue was in general the same. They were at first erected in the fields, for the sake of retirement; but afterwards in cities, from motives of convenience, and generally on the most elevated ground; for their traditions held, that no other building should, if possible, overtop a synagogue.[d] They always consisted of two parts. The one was termed היכל, *èikel*, or the Temple, by way of eminence, and formed the most westerly part of the building, like the Most Holy Place in the tabernacle and Temple. It was there that they placed the ark or chest, which contained the Book of the Law, and the Sections of the Prophets. The other was termed the body of the church, where the congregation met to offer up their public prayers, and hear the word read and explained.[e] Hence the synagogue was often called *Bit-sepher*, (בית ספר) or *the House of the Book*, to distinguish it from *Bit Mederesh*, (בית מדרש) or *the House of Doctrine*; those divinity schools where the traditions were

[a] Bereketh 8. [b] Luke vii. 5.
[c] Lightfoot's Chorographical Century, chap. 36.
[d] Lightfoot, Heb. and Talm. Exer. on Matth. iv. 23.
[e] Lightfoot, Harm. of the four Evang. Luke iv. 15.

taught, and which were commonly attached to the synagogue.[a]

The stated *office bearers* in every synagogue were ten; and hence, probably, the reason why that number was said to constitute a congregation. Their names and duties were as follow.

1. The ruler of the synagogue (ראש הכנסת *Rash Ekeneset*, Αρχισυναγωγος, Luke viii. 41, 49.) There were three called by that name, who had the chief care of the things pertaining to the synagogue; who saw that nothing indecent or disorderly was committed; and who told the readers of the portion for the day, when to begin, and the people when to say, Amen.[b] Dr. Lightfoot also thinks, that they possessed a civil power, and constituted the lowest civil tribunal among the Jews, commonly known by The Council of Three; whose office it was to decide the differences that arose between any members of the synagogue, and to judge of money matters, thefts, losses, restitutions, violations of chastity, the admission of proselytes, the ordaining of ministers, &c. So that with good reason they were called rulers, since they had both the chief care of things, and the chief power.[c]

2. The second office bearer in the synagogue was the angel of the church (שליח צבור, *shelih tsebur*) or minister of the congregation. He laboured among them in word and doctrine, prayed, and preached. And, if there were no other person, he kept the book of the law, and the sections of the prophets, appointed the readers, and stood

[a] Lightfoot, Chorograph. Cent. chap. 36.

[b] Lightfoot, Harm. of the Four Evangel. Luke iv. 15.

[c] Heb. and Talm. Exer. on Matth. iv. 23.

beside them to see that they read aright. Hence he was also called hezen (חזן) Επισκοπος, or overseer.[a]

3. The third office bearer in the synagogue was the deacon, almoner, or pastor of the poor. There were commonly three of them, that the poor might not be overlooked,[b] and these poor were provided for in the following manner. First, There was an alms dish (לתמחוי, *letemehui*) which was carried round the town either by two, or by all the three almoners, but never by one, nor by all of them separately, to prevent the suspicion of embezzlement; and the intention of its being carried, was to collect something every day for "the poor of the world," or the poor Gentiles.[c] Secondly, There was a poor's chest (לקופה, *lekuphè*) that stood in the synagogue, into which the charitable put what they could spare, when they went thither on the sabbath day;[d] and from which the poor Jews were supplied by the almoners every sabbath eve.[e] And, thirdly, There were what were called the alms from the field, and which were a considerable help to the indigent at certain times of the year. These consisted of the corners of the fields not reaped;[f] sheaves left in the fields either by accident or intention;[g] the gleanings of the corn fields;[h] the gleanings of the vintage;[i] that which grew of itself in the sabbatical year and the year of jubilee;[k] and the poor's tenth, (מעשר עני, *mosher oni*,) of which the

[a] Lightfoot, Harm. of the four Evang. Luke iv. 15.
[b] Lightfoot, Heb. and Talm. Exer. on Matth. iv. 23.
[c] Ibid. on Matth. vi. 2. [d] 1 Cor. xvi. 2.
[e] Lightfoot, Heb. and Talm. Exer. on Matth. vi. 2.
[f] Levit. xix. 9. [g] Deut. xxiv. 19. [h] Levit. xxiii. 22.
[i] Deut. xxiv. 20, 21. [k] Levit. xxv. 6.

Talmudists treat largely in the tracts entitled The Angle, The Doubtful Thing, and The First Tithes. Of the alms from the field, all the poor were called to partake, "by three manifestations in the day, namely, in the morning, at noon, and at mincha," or at the time of the evening sacrifice. That is to say, the owners of the fields openly showed themselves three times in the day in their fields, that the poor might enter and take their right; in the morning for the sake of nurses, while their children slept; at noon for the sake of children, who were then best able; and at night for the aged, who could neither rise early, nor endure the noon day heat.[a]

4. The fourth office bearer in the synagogue was the interpreter, (תורגמן, *Turegemen*,) who stood beside the reader of the portion for the day, to translate it from Hebrew into their mother tongue.

5. 6. The fifth and sixth office bearers in the synagogue are not exactly ascertained; but Dr. Lightfoot conjectures them to have been the doctor of the divinity school and his interpreter. For the doctors in divinity, in order to inspire the people with a high idea of their dignity, did not address their audience in the divinity schools themselves; but delivered their instructions, in a low voice, to their interpreters, who repeated them aloud to the congregation.[b]

Such were the office bearers in the synagogue, as given by Lightfoot out of the Jewish writers. They were six as to rank, but ten in number. For

[a] Lightfoot, Heb. and Talm. Exer. on Matth. vi. 2.
[b] Ibid. on Matth. iv. 23; ℵ. 27.

there were three rulers of the synagogue, one angel of the church, or minister of the congregation, three deacons or almoners, the interpreter to the readers for the day, and the doctor in divinity and his interpreter.—But Jarchi gives a different interpretation. It was thought indecent, he says, and even incurred the wrath of God, to have fewer than ten men present. Therefore they chose ten who were eminent for piety, and had no other business, but to attend the synagogue at the stated hours, that the number of petitioners might be always full. These went at sun-rising, when the prayers began, and remained till nine or ten o'clock. They were obliged to return at half-past four, the time of the afternoon service, and as the evening prayers immediately followed, they continued in the synagogue till sunset. For this purpose they were disengaged from all civil affairs; had salaries assigned them; and had all an equal rank in the church.—Rabbi Nissim and Maimonides agree with Jarchi as to their equality of rank, but differ from him as to their receiving salaries; asserting that they were solely actuated in their regular attendance, by a spirit of devotion.[a] This difference in contemporary writers (for Jarchi, Nissim, and Maimonides all flourished in the 14th century,) evidently shows, that considerable uncertainty prevailed on the subject. Perhaps the whole may be reconciled by supposing that when the Jerusalem and Babylonish Talmuds were composed, the one about the year 300, and the other 500 of the Christian era, the ten otiosi, or men at leisure to attend,

[a] Basnage, Hist. and Relig. of the Jews, lib. iii. ch. 30.

were such as Lightfoot has described them; but that in the days of Jarchi, Nissim, and Maimonides, who lived 800 years later, the splendour of the synagogue service had diminished with the splendour of the nation; and there was no occasion for that multiplicity of officers, which had formerly distinguished the national establishment. As tradition, however, is commonly purest at its source, the Talmud ought, in this instance, to be preferred, as being the more ancient authority.

SECT. III.

The Service of the Synagogue.

1. Their manner of sitting. 2. The public prayers. A translation of the Shemenè Osherè, or eighteen prayers; the summary; the great stress laid on them. 3. The repeating their phylacteries. 4. The reading of the law and the prophets; the portions of both which were read throughout the year; times when read; manner of reading and interpreting. 5. Preaching from them to the people.

The manner in which the Jews sat in their synagogues was as follows. The ten men who held office in the church, sat with their backs to the west end of the church, and their faces to the congregation. The congregation sat with their backs to the east, and their faces towards the office bearers; while between the office bearers and the people, as they faced each other, was the space for the pulpit where the service was conducted.[a] But we

[a] Lightfoot, Harm. of the Four Evang. Luke iv. 15.

are not to suppose, that the whole congregation sat promiscuously; for we are told by Philo the Jew,[a] that the portion of the synagogue, devoted to the congregation, was divided by a partition or lattice, of three or four cubits high, extending from near the door to near the pulpit; on one side of which sat the men, and on the other the women: a division which is said to obtain in some of the synagogues of the Jews at the present day.—After being thus seated, the next part of the service was the offering up of the public prayers. And for that purpose, the angel of the church, or minister of the congregation, ascended the pulpit, whilst all the people rose from their seats, and stood in a posture of deep devotion.[b] Prideaux[c] informs us, that they had liturgies, in which were all the prescribed forms of synagogue worship, and which at first were very few; but that, afterwards, they increased to a very great number, which made the service long and tedious; and the rubric, by which they were regulated, very perplexed and intricate.

The following prayers are translated from Buxtorff:[d] "Lord of the world, who reignedst before any thing was created, who at the time in which thou didst all things, according to thy will, wast called king, and who, when all things shall perish shalt reign alone, dreadful and terrible; who wast, art, and will be in glory; who alone existest; and to whom no other can add himself as thy equal, wanting beginning and end, of whom is strength

[a] De vitâ contemplativâ, p. 688.
[b] Matt. vi. 5. Mark xi. 25. Luke xviii. 11, 13.
[c] Connexion, A. A. C. 444. [d] Synag. Judaic. cap. 10.

and dominion; who art my God and living Redeemer; who art my rock in my grief, and time of affliction; who art my banner and my refuge, the portion of my cup in that day in which I shall call upon thee; into whose hands I commit my spirit whether sleeping or waking, and who art present with my soul and body. Truly the Lord is on my side, I shall not fear."—Then they added a number of short thanksgivings as follow: "Blessed art thou, O Lord our God, the Lord of the whole world, who hast given us understanding, by the crowing of the cock, to distinguish day from night —who hast created me an Israelite or a Jew—who hast not created me a servant—who hast not made me a woman—(or if a woman) who according to thy will hast formed me—who raisest the low and them that are cast down—who openest the eyes of the blind—who art wont to clothe the naked—who sustainest those who are ready to slip—who loosest the chains of the bound—who stretchest the earth on the waters—who directest the steps of man—who hast supplied all my wants—who guidest Israel with strength—who crownest Israel with comeliness—who givest strength to the weary—who takest sleep from my eyes, and slumber from my eyelids:"—and they concluded the whole of these short prayers, with wishing to be freed from bad men and demons. Then they humbled themselves before God, confessed themselves guilty, and depended on his mercy alone, in a prayer which begins, "God of eternity." Then followed a prayer for the giving of the law—after which they read the decalogue, which is now omitted, as are also the laws respecting ablution and sacrifices.

A prayer, however, is silently put up by the modern Jews, for the rebuilding of the Temple, which they firmly believe will happen. It is conceived in the following words: "We pray thee, O Lord our God, and the God of our fathers, that thou wouldest quickly rebuild the sanctuary of thy house in our days, and place our portion in thy law."

After the above-mentioned prayers, in the ancient synagogues, were offered up, they proceeded to the שמנה עשרה, *shemenè osherè*, or the eighteen prayers, which, they tell us, were composed and appointed by Ezra and the Great Synagogue. It is certain that they are very ancient, for mention is made of them in the Mishna, as old and settled forms; and there is no doubt but that all, or at least most of them, were used in the synagogue in the days of our Saviour.[a] In the copy of them preserved by Maimonides, they are now increased to nineteen, by the addition of that which was composed by Rabbi Gamaliel, against the heretics or Christians, a little before the destruction of Jerusalem; and the following is a translation as given by Prideaux, (A. A. C. 444,) where the nineteenth by Gamaliel is the twelfth in order.

1. "Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God; powerful and tremendous; the High God, bountifully dispensing benefits; the creator and possessor of the universe, who remembrest the good deeds of our fathers, and, in thy love, sendest a Redeemer to those who are descended from them, for thy name's

[a] Lightfoot's Heb. and Talm. Exer. on Matth. vi. 9.

sake, O king, our helper, our Saviour, and our shield. Blessed art thou, O Lord, who art the shield of Abraham!"

2. "Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save; thou sendest down the dew; stillest the winds; and makest the rain to come down upon the earth; and sustainest with thy beneficence all who live thereon; and, of thy abundant mercy, makest the dead again to live. Thou helpest up those who fall; thou curest the sick; thou loosest them that are bound; and makest good thy word of truth to those who sleep in the dust. Who is to be compared with thee, O thou Lord of might? And who is like unto thee, O our king, who killest and makest alive, and makest salvation to spring up as the herb in the field? Thou art faithful to make the dead arise again to life. Blessed art thou, O Lord, who raisest the dead again to life."

3. "Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great king, and an holy art thou, O God. Blessed art thou, O Lord God, most holy."

4. "Thou of thy mercy givest knowledge unto men, and teachest them understanding. Give graciously unto us knowledge, wisdom, and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men."

5. "Bring us back, O our Father, to the observance of thy law, and make us to adhere to thy precepts; and do thou, O our king, draw us near to thy worship, and convert us unto thee by perfect repentance in thy presence. Blessed art

thou, O our Lord, who vouchsafest to receive us by repentance."

6. "Be thou merciful unto us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon. Blessed art thou, O Lord, most gracious, who multipliest thy mercies in the forgiveness of sins!"

7. "Look, we beseech thee, on our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption, for thy name's sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel."

8. "Heal us, O Lord our God, and we shall be healed: save us, and we shall be saved; for thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest, and art merciful. Blessed art thou, O Lord our God, who curest the diseases of thy people Israel!"

9. "Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew, and the rain, to be a blessing unto us, upon the face of all our land; and satisfy the world with thy blessings, and send down moisture upon every part of the earth that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years!"

10. "Assemble us together by the sound of the great trumpet, to the enjoyment of our liberty; and lift up thy ensign, to call together all of the cap-

tivity, from the four quarters of the earth into our land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel!"

11. "Restore unto us our judges as at the first, and our counsellors as at the beginning; and remove far from us affliction and trouble; and do thou only reign over us in love and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord our king, who lovest righteousness and justice!"

12. "Let there be no hope to them who apostatize from the true religion; and let heretics," (meaning Christians) "how many soever they be, all perish as in a moment. And let the kingdom of pride" (or the Roman empire) "be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud!"

13. "Upon the pious and the just, and upon the proselytes of righteousness, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O Lord our God, and give a good reward unto all who faithfully put their trust in thy name, and grant us our portion with them; and let us not be ashamed for ever, for we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just!"

14. "Dwell thou in the midst of Jerusalem thy city, as thou hast promised; build it with a building that shall last for ever; and do this speedily, even in our days. Blessed art thou, O Lord, who buildest Jerusalem!"

15. "Make the offspring of David, thy servant, speedily to grow up and flourish, and let our horn

be exalted in thy salvation, for we hope for thy salvation every day. Blessed art thou, O Lord, who makest the horn of our salvation to flourish!"

16. "Hear our voice, O Lord our God. Most merciful father, pardon and have mercy upon us, and accept of our prayers with mercy and favour; and send us not away empty from thy presence, O our king; for thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer!"

17. "Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers. Restore thy worship to the inner part of thy house, and make haste with favour and love, to accept of the burnt sacrifices of Israel and their prayers; and let the worship of Israel, thy people, be continually well pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion!"

18. "We will give thanks unto thee with praise, for thou art the Lord our God, the God of our fathers for ever and ever. Thou art our rock, and the rock of our life, and the shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life, which is always in thy hands; and because of our souls, which are ever depending upon thee; and because of thy signs, which are every day with us; and because of thy wonders, and marvellous loving-kindnesses, which are morning and evening and night continually before us. Thou art good, for thy mercies are not consumed; thou art merciful, for thy loving-kindnesses fail not. For ever we will hope in thee; and for all these mercies be thy

name, O King, blessed and exalted, and lifted up on high for ever and ever; and let all who live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation and our help. Selah. Blessed art thou, O Lord, whose name is good, and unto whom it is fitting always to give thanks!"

19. "Give peace, beneficence and benediction, grace, benignity and mercy unto us, and to Israel thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord our God, the law of life and love, and benignity and righteousness, and blessing and mercy, and life and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace, at all times and in every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace! Amen."

Such were the chief public prayers used in the synagogue, and which were in such repute among the Jews, that they were repeated three times every day, either privately or in public, by all persons who were of age, of what sex or condition soever they might be. There was, indeed, a provision made for those who had little time, or weak memories; for there was a summary of them called מעין, *Moin*, or the fountain, which they might use in such cases.[a] But whatever allowances of that kind were given to individuals, the prayers of

[a] Lightf. Heb. and Talm. Exer. on Matth. vi. 9. Maimonides in his Notes on that Tract in the Mishna, entitled, De Benedictionibus, cap. iv. sect. 3, makes the *Moin* to consist of the responses at the ends of the nineteen prayers.

the synagogue were never contracted. Nay, Maimonides[a] says, that they had many other prayers besides the nineteen, some of which preceded, and some followed, which, altogether, must have made this part of the service very long.

In addition to the prayers already given from Buxtorff, the following, translated from the same author, may perhaps be acceptable to the reader. After the 19 prayers, the execration followed thus: "Let all hope be cut off from the apostates," (meaning Jews who became Christians,) "and let all the infidels perish in a moment," (meaning the Christians,) "and let all thy enemies, and those who pursue thee with hatred, be suddenly cut off. May that proud and arrogant kingdom" (the kingdom of Christ,)' "be quickly eradicated, lessened, torn up, and entirely extirpated; and quickly do thou subject them to us in our days. Blessed be thou, O Lord, who breakest the wicked, and castest down the proud!" After all these prayers they asked peace from God, using particular gestures. And besides these ordinary prayers, they had an extraordinary one, which consisted of 72 verses of Scripture, to which they attached much credit, and of which they said, that those who repeated it daily, were "sons of the future age." Buxtorff omits it on account of its length, but refers to the Jewish liturgies in Italy. When they retired from the synagogue, they repeated silently the following prayer: "It is our duty to praise the Lord of all, to extol him who is the author of creation, because he hath not made us like the rest of the nations of the earth; nor hath built us like the other families

[a] In his treatise entitled Tephillah.

of the earth; nor hath placed our portion like their portion; nor our lot like their lot, who fall down and adore vanity and emptiness; and pray to a god who cannot save. But we bend the knee, fall down, and confess before the King, who is King of kings, God holy and blessed; who spread the expanse of heaven, and laid the foundation of the earth; who hath the throne of his glory in the heavens above, and the majesty of his strength in the highest. He is our God, and besides him we have no other. Lord, lead us in thy justice, because of our enemies. Direct our way before thee. Be present with us, O Lord, in our going in, and coming out, from henceforth."[a]

At the end of each of the prayers, all the people said amen, whether they were repeated in the synagogue or in the family; but their response in the Temple was different, for it consisted of the following words: "Blessed be the name of the glory of his kingdom for ever and ever."[b]—Very great stress was laid by the Jews on the public prayers, and they were often exhorted to attend them, for the following among other reasons; namely, "that the prayer of the congregation was always heard, even though sinners were among them; that it was therefore necessary for a man to join himself with the congregation, and not to pray alone, since he was not certain of being heard any where, but in the synagogue."[c] When engaged in prayer, the male part of the congregation always veiled their faces, in token of their un-

[a] Synag. Judaic. cap. 10.

[b] Lightf. Heb. and Talm. Exer. on Matth. vi. 13; and vol. ii. Serm. on Luke xi. 2.

[c] Maimonid. Tephillah, per. 8.

worthiness to appear before God, with open face; but the female part of the congregation, both in the synagogue, and when within the sacred fence of the Temple, was unveiled. This was contrary to their ordinary custom at other times, and was perhaps occasioned by the separate seats and lattice work, which divided them from the male part of the congregation. In the Christian churches, Paul appointed a practice directly contrary.[a] After the prayers of the synagogue came the repetition of their phylacteries, or the four following portions of Scripture, viz. Exodus xiii. 3—10, Exodus xiii. 11—16, Deut. vi. 5—9, and Deut. xi. 13—21. We have formerly spoken of their manner of wearing them, when describing the dress of the high priest; but we have here to notice, that they were repeated by them individually, and it is presumed mentally, after joining in public prayer; both as a mark of their regard for the law of God; as a guard against evil thoughts and evil spirits, (for so the word "phylacteries" signifies,) and as a mean of solemnizing their minds for the remaining duties. Indeed, had not this repetition of the phylacteries, come after public prayer, in the daily service of the Temple; we should have been inclined to think that they preceded them, and resembled the short prayer, used by the devout members of the church of England, on entering the church.

After prayer and the phylacteries, came the reading of the law and the prophets. And here we must observe, that the five books of Moses were divided by the Jews into fifty-four sections, be-

[a] Lightfoot's Heb. and Talm. Exer. on 1 Cor. xi. 1, 2.

cause, in their intercalated years, (by a month being added,) there were fifty-four sabbaths; but, in other years, they reduced them to fifty-two, by joining two together. For they held themselves obliged, after the captivity, to read the whole law, in their synagogues once a year, and began the reading always at the Feast of Tabernacles, according to Lightfoot;[a] but, according to Prideaux,[b] not till the first sabbath after that solemnity, that is to say, about the end of September or the beginning of October. In this way was the law read, till the time of the persecution by Antiochus Epiphanes, who forbade it under severe penalties; and they were induced, from necessity, to substitute in its place fifty-four sections from the prophets, which in some measure corresponded with them. Yet this necessity was ultimately for good; for, even when the reading of the law was restored by the Maccabees, the sections from the prophets were continued with it; the law forming the first lesson, and the prophets the second. This was the practice in the time of the apostles. For when Paul entered the synagogue at Antioch, in Pisidia, it is said[c] that he stood up to preach, after the reading of the law and the prophets; and in Acts xv. 21, and xiii. 27, we are informed that Moses and the prophets were read in the synagogue every sabbath day.—As it cannot but be interesting to many, to know how the pentateuch was divided, and what sections from the prophets corresponded with it, we shall add a table of them, as collected from Dr. Lightfoot.[d]

[a] Harmony of the Four Evangelists, Luke i. 5.

[b] Connexion, A.A.C. 446.

[c] Acts xiii. 15. [d] Harmony of the Four Evangelists, Luke i. 5.

Sections.	Law.				Prophets.				
	ch.	v.		ch.	v.		ch.	v.	
1. Genesis	1.	1.	to	6.	9.	Isaiah	42.	5.	to 43. 11.
2.	6.	9.		12.	1.	Isaiah	54.	1.	55. 5.
3.	12.	1.		18.	1.	Isaiah	40.	27.	41. 17.
4.	18.	1.		23.	1.	2 Kings	4.	1.	4. 38.
5.	23.	1.		25.	19.	1 Kings	1.	1.	1. 32.
6.	25.	19.		28.	10.	Malachi	1.	1.	2. 8.
7.	28.	10.		32.	3.	Hosea	11.	7.	14. 2.
8.	32.	3.		37.	1.	Obadiah, all the Book, or Hosea	12.	12.	14. 9.
9.	37.	1.		41.	1.	Amos	2.	6.	3. 9.
10.	41.	1.		44.	18.	1 Kings	3.	15.	3. 28.
11.	44.	18.		47.	27.	Ezekiel	37.	15.	37. 38.
12.	47.	27.		end		1 Kings	2.	1.	2. 13.
13. Exodus	1.	1.		6.	2.	Isaiah or Jeremiah	27.	6.	28. 14.
							1.	1.	2. 4.
14.	6.	2.		10.	1.	Ezekiel	28.	1.	29. 21.
15.	10.	1.		13.	17.	Jeremiah	46.	13.	46. 28.
16.	13.	17.		18.	1.	Judges	4.	4.	6. 1.
17.	18.	1.		21.	1.	Isaiah	6.	1.	6. 13.
18.	21.	1.		25.	1.	Jeremiah	34.	8.	34. 22.
19.	25.	1.		27.	20.	1 Kings	5.	12.	6. 14.
20.	27.	20.		30.	11.	Ezekiel	43.	10.	43. 27.
21.	30.	11.		35.	1.	1 Kings	18.	1.	18. 39.
22.	35.	1.		38.	21.	1 Kings	7.	13.	7. 26.
23.	38.	21.		end.		1 Kings	7.	50.	8. 21.
24. Levit.	1.	1.		6.	1.	Isaiah	43.	21.	44. 24.
25.	6.	1.		9.	1.	Jeremiah	7.	21.	8. 4.
26.	9.	1.		12.	1.	2 Samuel	6.	1.	7. 17.
27.	12.	1.		14.	1.	2 Kings	4.	42.	5. 20.
28.	14.	1.		16.	1.	2 Kings	7.	3.	7. 20.
29.	16.	1.		19.	1.	Ezekiel	22.	17.	not said.
30.	19.	1.		21.	1.	Amos or Ezekiel	9.	7.	9. 15.
							20.	2.	20. 21.
31.	21.	1.		25.	1.	Ezekiel	44.	15.	44. 31.
32.	25.	1.		26.	3.	Jeremiah	32.	6.	32. 28.
33.	26.	3.		end.		Jeremiah	16.	19.	17. 15.
34. Numb.	1.	1.		4.	21.	Hosea	1.	10.	2. 21.
35.	4.	21.		8.	1.	Judges	13.	2.	13. 21.
36.	8.	1.		13.	1.	Zechariah	2.	10.	4. 8.
37.	13.	1.		16.	1.	Joshua	2.	1.	2. 24.

Sections.	Law.				Prophets.				
	ch.	v.		ch.	v.		ch.	v.	ch. v.
38.	16.	1.	to	19.	1.	1 Samuel	11.	14.	to 12. 23.
39.	19.	1.		22.	2.	Judges	11.	1.	11. 34.
40.	22.	2.		25.	10.	Micah	5.	7.	6. 9.
41.	25.	10.		30.	2.	1 Kings	18.	46.	19. 21.
42.	30.	2.		33.	1.	Zechariah	7.	5.	not said.
						or Jeremiah	1.	1.	2. 4.
43.	33.	1.		end.		Jeremiah	2.	4.	2. 29.
44. Deut.	1.	1.		3.	23.	Isaiah	1.	1.	1. 28.
45.	3.	23.		7.	12.	Isaiah	40.	1.	40. 27.
46.	7.	12.		11.	26.	Isaiah	49.	14.	51. 4.
47.	11.	26.		16.	18.	Isaiah	54.	11.	55. 4.
48.	16.	18.		21.	10.	Isaiah	51.	12.	52. 13.
49.	21.	10.		26.	1.	Isaiah	54.	1.	54. 11.
50.	26.	1.		29.	10.	Isaiah	60.	1.	60. 22.
51.	29.	10.		31.	1.	Isaiah	61.	1.	61. 10.
52.	31.	1.		32.	1.	Isaiah	61.	10.	62. 6.
53.	32.	1.		33.	1.	Isaiah	62.	6.	62. 12.
54.	33.	1.		end.		Isaiah	63.	1.	63. 10.

Such was the manner in which they divided the law, and selected corresponding portions from the prophets; but the conclusion of the table is somewhat different from that of Lightfoot. For, in the first place, we have added Isaiah lxi. 1—10, to the 51st section of the law, because he in his Hebrew and Talmudical Exercitations on Luke iv. 17, says, that it made a part of the Rubric; and, in the second place, we have divided from Deut. xxxi. 1, to the end of the Book, into three sections, which he has crowded together, to suit the unintercalated years; and have done the same with the prophets, from Isaiah lxi. 10 to lxiii. 10, which corresponded with them. In other respects the particulars are the same.

Hitherto we have attended only to the sections; it becomes us now to describe the times when, and

the manner in which, they were commonly read. With regard to the times, Dr. Lightfoot[a] tells us, that Moses and the prophets were read in the synagogues every sabbath day; Moses every synagogue day besides; and the prophets every holiday; the 9th day of Ab, which was a fast; and every fasting day besides. And with respect to the manner, the same author states, that the readers of the portions out of the law, were different in number on different days. For, on the sabbath, they were seven; on the day of expiation, six; on holidays, five; on the new moons, and the seven days of the three festivals, four; and on the second and fifth days of the week, only three. This last number was the smallest they ever had; for it was a rule with them, that the law might not be read by less than three, in succession.[b] It would be needless to enter into all the minutiæ of the reading of every day: let it suffice to exhibit that of the sabbath.—As the readers for that day were seven, the person who began was a priest, the second was a Levite, and the other five were Israelites. If no priest nor Levite was present, seven Israelites read in succession. If a priest was present, but no Levite, the priest read twice. But the general rule was, "first a priest, then a Levite, then an Israelite, and then a fourth, fifth, sixth, and seventh;" which phraseology may serve to explain the words, which are to be met with on the margin of some pentateuchs. Thus, in Buxtorff's Bible, and in that with the triple Targum, we have כהן, *Ken*, לוי *Lui*, ישראל *Isheral*, רביעי *Rebioi*, חמישי *Hemishi*, ששי *Sheshi*, שביעי

[a] Harmony of the Four Evangelists, Luke iv. 16.
[b] Buxtorff, Synag. Judaica, cap. 16.

Shebioi, which mean nothing more than the general rule that was observed in reading, viz. "a priest, a Levite, an Israelite, the fourth, fifth, sixth, and seventh."[a]—We are not to suppose, however, that every one who chose, might go forward to read, for that depended on the angel of the church, or minister of the congregation, who could ask whom he pleased; and when asked, he went with them into the desk or pulpit (בימה, *bimè*, βῆμα,) to uncover the roll, which was commonly wrapped in a cloth four or five ells long, and a handbreadth broad; and show them the portion for the day. But he never desired them to begin, till the ruler of the synagogue bade him: and so strict were they on this point, that even when one of the rulers, or the minister himself, intended to read, he waited till he was asked by the congregation, or some leading person in it. Before the readers began, the first in order put up a short prayer, "blessing God that he had chosen them to be his people, and given them his law;" which being finished, they proceeded to read their respective portions, standing while they read,[b] with the minister at their side to see that they read and pronounced right; and, if they missed the least word, he made them correct it.[c] Every one must see, of what advantage the appointment of so many readers was, to encourage a taste for learning among the body of the people. It was exhibiting those who could read well, in a very favourable point of view, and was stimulating others to follow their example.

If every one in the congregation had understood

[a] Buxtorff, Synag. Judaica, cap. 16. [b] Luke iv. 16.
[c] Buxtorff, Synag. Judaica, cap. 14.

Hebrew, there would have been no occasion for an interpreter: but, as the Syriac, after the captivity, became the mother tongue, that office was absolutely necessary; and hence its existence in every synagogue. The interpreter stood in the desk, beside the minister and reader, and translated the section, sentence by sentence, into Syriac; for, in the lesson from the law, the reader might not read above one verse at a time, before the interpreter explained it; but, in the lesson from the prophets, he might read three verses together.[a] At Travancore a similar practice is still observed, where the Syriac is the learned language, and the language of the church; whilst the Malayalim or Malabar is the vernacular language of the country. The Scriptures are read by the priests, from manuscript copies in the former, and are expounded in the latter to the people.[b] Mr. Pinkerton mentions the same thing as the custom near Sympherpole, the capital of the Crimea, and Dr. Paterson at Lutsk, among the Karaite Jews, where the Tartar translation was read with the Hebrew text;[c] and every one will recollect, that Ezra had thirteen persons when he read the law, to explain it to the people.[d] Thus far concerning the readers of the law. The reader of the portion from the prophets was called *Mephethir*, (מפטיר) and was commonly one of those who read the law, and had been selected by the minister for that purpose. Accordingly, he went up to

[a] Mishna, Tractat. de volumine Estheris, cap. iv. sect. 4.

[b] Owen's Hist. of the Brit. and For. Bible Society, vol. ii. p. 364.

[c] Brit. and For. Bible Society, 13th Report, App. p. 74. 18th Report, App. p. 16.

[d] Neh. viii. 2—8. See also Prideaux, Connex. A. A. C. 444. p. 371.

the desk; had the section from the prophets given to him; began with a short prayer, similar to that used by the reader of the law; and had the minister to overlook him, and the interpreter to explain to the people what was read. Dr. Lightfoot tells us,[a] that every reader in the prophets (I should rather think it was the law, if we might judge from the foregoing table) ought to read 21 verses, unless when he expounded and exhorted, at which times he might only read 3, 5, or 7 verses: a circumstance which incidentally serves to explain why Christ, when in the synagogue, only read the two first verses of the 61st chapter of Isaiah, before he closed the book, and lectured upon them.

This leads us to the last particular of the synagogue service, viz. the expounding of the Scriptures, and preaching from them to the people; which was not done standing, as when reading the law, but in a sitting posture,[b] either by the minister, interpreter, reader, or some distinguished person, who happened to be in the synagogue. We have already seen Jesus lecturing in the synagogue of his native city: but we do not find him lecturing in any other. When called upon in these, he always preached to the people, or exhorted them on subjects that concerned their salvation. And it was thus, also, that his apostles acted: for we are told in Acts xiii. 5, that Paul and Barnabas preached the word in the synagogues of the Jews at Salamis; that, when they went to the synagogue of Antioch, the rulers of that synagogue, after the reading of the law and the prophets, sent a mes-

[a] Hebrew and Talmudical Exercitations on Luke iv. 16.
[b] Luke iv. 20.

senger to them, as they sat in their place, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on:"[a] and that the same thing happened to themselves and others in various places.[b] It is scarcely necessary to add, that the whole service of the synagogue was concluded with a short prayer, or benediction.

SECT. IV.

Times of Meeting.

Days on which the Synagogue was open. The lesson for the week, how often read; advantage of it to the people; times of the day when they met; rules for preserving decorum. The antiquity of Synagogues.

THE days of the week on which they met (besides their holidays, whether fasts or feasts) were commonly three, viz. Monday, Thursday, and Saturday, or the 2d, 5th, and 7th days. The two first were commonly called "the days of assembling," (ימי כניסה *imi kenisè*); and were also accounted fast days by the stricter part of the Jews. Hence the allusion of the Pharisee in Luke xviii. 12, "I fast twice in the week." It is probable, also, that these synagogue days are referred to in Acts xiii. 42, where it is said, that after Paul had preached in the synagogue at Antioch, "the Gentiles besought him that these words might be preached to them the next sabbath": for the original words are εις το μεταξυ σαββατον, *in the middle sabbath*, meaning perhaps the first synagogue day. As Saturday

[a] Acts xiii. 15.

[b] Acts xiii. 44; xiv. 1; xvii. 2—4, 10—12, 17; xviii. 4, 26; xix. 8.

was the Jewish sabbath, that day was set apart among them for religious exercises, by divine appointment; but the other two were only by the appointment of the elders; that three days might not pass, without the public reading of the law. The reason of which, as Prideaux informs us,[a] was taken from their mystical interpretation of the law. For, whereas, we find it said in Exodus xv. 22, that the Israelites were in great distress, on their travelling three days in the wilderness without water: they explained the water mystically of the law, and therefore said, that, for this reason, they ought not to be three days together without hearing it read publicly in their synagogues. And their manner of reading it was as follows. The whole law being divided into sections as we have already seen, they began on Monday, or the first synagogue day, to read the lesson proper for the week, and read it half through at the morning service. On Thursday, the second synagogue day, they read the other half, at the morning service. And on Saturday, which was their sabbath, they read the whole over again twice; namely, once in the morning and once in the evening, for the sake of labourers, and artificers, who could not leave their work, to attend the synagogue on the week days. So that all might hear the lesson for the week read twice over on their sabbath, and a third time, if they chose it, on the two synagogue days.—When the reading of the prophets was added to the law, the same order was observed as to them. Thus were the people regularly instructed in a large portion of the word of God. It is farther to be observed concerning their times of

[a] Connexion, A. A. C. 444.

meeting, that as they met three days in the week for synagogue service, so they met three times on each of these three days, viz. once for reading and prayer, and twice for prayer. For it was a constant rule among them (as it indeed was among the faithful[a]), that all were to pray to God three times a day; namely, at the third hour, or nine o'clock, at the time of the morning sacrifice;[b] at the ninth hour, or three in the afternoon, when the evening sacrifice was offering up;[c] and at noon, or the sixth hour:[d] to which some added a fourth time, viz. at night, because the evening sacrifice was still burning. The reason for appointing these hours for the synagogue, was to make them correspond with the temple service, and thus give uniformity and solemnity to the public worship.

With respect to those who were in other places, or, being at Jerusalem, had not leisure to go up to the temple, they performed their devotions in those places. If it was a synagogue day, they went into one and prayed with the congregation; and if it was not, they then prayed privately by themselves in some retired place, or in some synagogue, if it happened to be within their reach. But none might insult decorum, or the feelings of others, by passing the door of one of these houses, at the hour of prayer, unless he had the appearance of necessity, by passing on to another synagogue, by carrying a burden, or visibly wearing his phylacteries, to show that he was mindful of the law.[e]

[a] Ps. lv. 17. Dan. vi. 10. [b] Acts ii. 15.
[c] Acts iii. 1; x. 3, 30. Ps. cxli. 2. [d] Acts x. 9.
[e] Lightfoot's Heb. and Talm. Exer. on Matth. iv. 23.

Thus have we attended to the several particulars concerning the synagogue, viz. the cities in which they could be erected—the form of the building—the office-bearers in the church—the nature of the service—and the times of meeting. It is easy to see of what advantage they would be to the Jewish nation, as a powerful and regular mean of religious instruction; but there is much difference of opinion concerning the time of their introduction. Basnage supposes them to have been coeval with the traditions, in the time of the Asmonæan princes, a few centuries before Christ. Prideaux denies that there were any synagogues before the Babylonish captivity. Vitringa is of the same opinion, and has said a great deal in support of it; and Reland, who espouses the same side of the question, endeavours to strengthen it by some quotations from the Rabbis. But Jennings[a] thinks their arguments inconclusive, for the following reasons: 1. Because in Psalm lxxiv. 8, which seems to have been written on account of the Babylonish captivity, there is mention made of their enemies, having burnt all the synagogues of God in the land. 2. Because the apostle James, when addressing the convocation at Jerusalem, in Acts xv. 21, speaks of Moses being read in the synagogues of old time. 3. Because it could hardly be imagined, that the bulk of a nation, which was the only visible church of God in the world, should, in their purest state, in the days of Joshua, Samuel, and David, seldom or never pay him any public worship; as must have been the case, if they had no other places for it,

[a] Jewish Antiquities, book ii. ch. 2.

besides the tabernacle. And, 4. Because the sabbath could not be kept, according to the law, without them; which required a holy convocation on, or for that day; in, or among all their dwellings, or throughout the whole land.[a] And the word which we render "a convocation," seems more naturally to import a place of public worship, in which the people assembled, than the assembly itself, as in the following passage in Isaiah iv. 5: "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night," where the prophet evidently alludes to the preternatural appearance on the tabernacle, in the wilderness.

Perhaps the dispute may be compromised, if we suppose that, from their first settlement in Canaan, the people used to meet either in the open air, in high places and proseuchas; or in houses, and particularly in the houses of the prophets, to worship God; but that after the Babylonish captivity, these meetings in houses became more general, resembling our present parish churches, and were scattered over the land, as regular places for prayer, reading the law and the prophets, and for religious exhortation. In confirmation of this opinion, were any required, we might observe, that Josephus,[b] when speaking of the Sicarii, or bands of robbers who infested Judea, says, that "they fell upon the holy places and the cities," or the synagogues and

[a] Levit. xxiii. 3. [b] War, iv. 7.

the cities in which they were, as if every city, of any consequence, had its synagogue.[a]

[a] See some good observations on the synagogues of Jerusalem, their number, antiquity, form, and service, in Bernardus Lamy, lib. iv. cap. 8; Prideaux, Connex. A. A. C. 444; Basnage's Hist. of the Jews, book v. ch. 4; and Stackhouse's Hist. of the Bible, book vii. ch. 2. dissert. 2. And with regard to their present mode of worship, consult Allen's Modern Judaism, or a brief account of the opinions, traditions, rites, and ceremonies of the Jews in modern times, 8vo. London, 1818.

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